MATERIALS

FOR A

History of the Baptists in Rhode Island.

BY REV. MORGAN EDWARDS.

not be Roger Williams. I mention this because Mr. Callender in a note suffixed to (the 56th page of his century sermon) delivers it as a tradition that Mr. Williams was no baptist; but the above account of Hubbard must outweigh an oral tradition. Besides, Mr. Callender was afterwards convinced of the mistake; for I have one of the sermons with a *dele* upon the said note in his own hand-writing. The other settlement was made on Rhode Island in 1637–8, by Rev. John Clark, William Coddington, John Sanford, William Hutchinson, Edward Hutchinson, senior and junior, John Coggeshall, William Aspinwell, Samuel Wilbore, John Porter, Thomas Savage, William Dyre, William Freeborne, Philip Shearman, John Walker, Richard Carder, William Baulston, Henry Bull. The first of these was a Baptist, and several of the other seventeen, though I am not able to specify their names. These and the settlers of Providence were driven hither by the intolerant and persecuting spirit that raged in Massachusetts and Plymouth Colonies, and were all exactly of the same mind with respect to liberty of conscience; this last soon made them join the people of Providence in sending Roger Williams to England to procure a Charter. Their Charter (dated March 14, 1643) came and united both in one body politic by the name of "The Incorporation of Providence Plantations in the Narraganset Bay in New England," after having existed separately, the one for nine years, the other for six. They governed themselves by their charter for twenty years, and spread over the islands in the Narraganset Bay and the adjacent parts of the Continent. But finding some defects in this charter they (Nov., 1651), sent Rev. John Clark to solicit a better, in which solicitation he spent about twelve years of his time, and 651. 17.10 of his money. Mr. Clark had his expenses allowed him, but Mr. Williams it seems had not; this I gather from his address to the people who had treated him with ingratitude.

"I was unfortunately drawn from my employment, and sent a vast distance from my family to do your work of a high and costly nature, and there left to starve, or steal, or beg, or borrow."

MATERIALS FOR A HISTORY OF THE BAPTISTS.

The province of Rhode Island and Providence may, on some accounts, be styled the *Land of Baptists;* first, Because they who settled the country were chiefly of that denomination. The first settlement was began at Providence by Rev. Roger Williams and Thomas Olney, in 1634–5; to whom resorted soon after John Thockmorton, William Arnold, William Harris, Stukely Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, Ezekiel Hollman (*alias* Holliman). Some of these were Baptists, as appears by what the famous Hugh Peters writes to the church of Dorchester from the church of Salem, where he was minister:—"We thought it our bounden duty to acquaint "you with the names of such persons as have had the great "censure passed upon them in this church, with the reasons "thereof, viz.: Roger Williams and wife, John Throckmorton "and wife, Thomas Olney and wife, Stukely Westcot and wife, "Mary Holliman and the widow Reeves; these wholly refused "to hear the church (denying it and all the churches in the "Bay to be true churches), and are all except two, re-bap-"tized." But it does not appear by this that Roger Williams was a Baptist, because he might be one of the two excepted in the above letter; therefore we add what Mr. Hutchinson quotes out of Hubbard concerning the said planters: "Roger Williams "was re-baptized at Providence by one Holliman and Mr. "Williams in return baptized him and ten more." This account also leaves out one of the thirteen, but that one could

attempted to subvert this glorious equality, and for that was disfranchised, as I suppose; because I find it on record, that his vote in a town meeting was rejected. In the year 1656 the Colonies of Plymouth, of Massachusetts, of Connecticut and New Haven, pressed them hard to give up the point, and join the confederates to crush the Quakers, and prevent any more from coming to New England. This also they refused, and returned the following answer: "We shall strictly adhere to the foundation principle on which this Colony was first settled, to wit, that every man who submits peaceably to the civil authority may peaceably worship God according to the dictates of his own conscience without molestation." This answer made the said colonies hate them the more, and meditate their ruin by slanderous words and violent actions. They slandered them at home, which made Sir Henry Vane to admonish them in a letter, still extant in his own hand writing. This caused Roger Williams to go over in order (as he sayeth) to prevent their ruin. His words are these, "I spent almost five years' time with the State of England to keep off the rage of the Englishagainst us." The said answer made the confederates encourage the Pumham Indians to harrass this people to the loss of 80 or 100l. a year; they put the good sachem Myantonomo to death for his attachment to this colony; they refused to let the colonists have ammunition for their money when in imminent danger; they encouraged families within the jurisdiction to refuse obedience to their authority; they sent armed forces among them, besieging some in their houses, and taking the same (and their property) captive to Boston, where they were most inhumanly treated and their property embezzled; they endeavored on all sides to stretch their lines so as to have them in their power; they represented them as saying, "Here is a fair inlet (meaning the Narraganset Bay) to let in foreign forces to destroy the Massachusetts people;" their letter writers, preachers, and historians calumniated them as "the scum and runaways of other countries, which, in time, would bring a heavy burden on the land—as sunk into barbarity, that they could speak neither good English nor good sense—as libertines, familists, antinomians, and every thing except what is good—as des-

Thus, we see that the first settlers of this government were chiefly baptists, and that its polity, first and last, was founded by two baptist ministers. The second (and present) charter bears date July 8, 1663, and varies the style thus: "The English Colony of Rhode Island and Providence Plantations in New England in America." Another reason for denominating this country a land of Baptists is, that they have always been more numerous than any other sect of Christians which dwell therein; two-fifths of the inhabitants at least are reputed baptists. Another reason is, that the baptists in this government have always had much power in their hands, both legislative and executive. Their Governors, Deputy Governors, Judges, Assembly men, Justices, and officers (military and civil) have been chiefly of that denomination. The last reason I shall mention is, that their college is a baptist college; the baptists only, made a motion for it, the baptists only, gathered money to endow it; the head of it and about two-thirds of the fellows and trustees must ever be of that denomination.* Such narratives as the above, concerning baptists, are a *rara avis in terris* and the peculiarities of this country, and these latter times. Since the manifestation of the man of sin, the baptist church hath been a church in the wilderness, but now she begins to come *out of it, leaning upon her beloved.* The general character of the people in this government, hath been given in the following words, and I believe their conduct for a course of an hundred and thirty-six years hath proved them to be words of soberness and truth: "They are much like their neighbors, only they have one vice less, and one virtue more than they; for they never persecuted any; but have ever maintained a perfect liberty of conscience." Their first work after their incorporation in the year 1643 was (not to establish their own religion by law, and to compel all in their jurisdiction to maintain it but) to make a law to prevent such things, and to ascertain this noble principle.

"Every man who submits peaceably to civil government in this Colony shall worship God according to the dictates of his own conscience, without molestation." One man in

* See the history of this college, in the third appendix to this volume.

"opinion) would be, by the divine blessing, yourselves (as well "as we) are not insensible of. And with what peace and love "societies of different modes of worship have generally enter- "tained one another in your government, we cannot think of "without admiration. And we suppose under God 'tis owing "to the choice liberty granted to protestants of all persuasions "in the royal charter graciously given you;* and to the wise "and prudent conduct of the gentlemen that have been im- "proved as governors and justices in your colony. And the "Rev. Mr. Greenwood, before his decease at Rehoboth, was "much affected with the wisdom and excellent temper and "great candor of such of yourselves as he had the honor to wait "upon and with those worthy and obliging expressions of kind "respects he met with when discoursed about his desire to "make an experiment, whether the preaching of our ministers in "Providence might not be acceptable; and whether some who "do not greatly incline to frequent any pious meeting in the "place on the first day of the week might not be drawn to give "their presence to hear our ministers, and so might be won over "(by the influence of heaven) into serious Godliness. And "although God has taken that dear brother of ours from his "work in this world, yet it has pleased the Lord to incline "some reverend ministers in Connecticut, and some of ours, to "preach among you, and we are beholden to the mercy of "heaven for the freedom and safety they have enjoyed under the "wise and good government of the place, and that they met "with kind respect, and with numbers that gave a kind re- "ception to their ministration among you. These things we "acknowledge with all thankfulness. And if such preaching "should be continued among your people (designed only for "the glory of God and Christ Jesus in chief; and nextly for "promoting the spiritual and eternal happiness of immortal "precious souls; and the furtherance of a joyful account in the "great day of judgment,) we earnestly request, (as the Rev. "Mr. Greenwood, in his life-time, did before us) that your- "selves, according to your power and the influence and inter-

* Be it observed that the same liberty was granted the Massachusetts people by their charters, first and last.

pisers of God's worship, and without order or government, &c."

Whoever has a mind to satisfy himself about these matters may read Gorton; the Magnalia; some papers published by His Excellency Gov. Hutchinson, &c. I forbear to mention private manuscripts and letters, because every one cannot come at them. And all these railing accusations and despiteful acts of violence had no other foundation, in reality, than the inexorable attachment to religious liberty, and thereby a tacit condemnation of the bigotry and persecution which raged in the neighboring colonies. What I here assert is no more than what was asserted to the higher power at home, in 1659; a part of their address to the lord Protector is as follows: "We bear with the several judgments and consciences of each other in all the towns of our colony, the which our neighbor colonies do not: which is the only cause of their great offence against us." And it is remarkable that there are not wanting some public acts of the said colonies which contradict the vile reports which their public histories make concerning this people, and represent them as kind, civil, religious and well governed. One of which public acts I shall here recite. It is a petition from an association of the Massachusetts ministers in the year 1721, addressed "To the Hon. Joseph Jenckes, Esq., late Deputy Gov. William Hopkins, Esq., Major Joseph Wilson, Esq., Col. Richard Waterman, Esq., Arthur Vernon, Esq., ——— Wilkinson, Esq., Philip Tillinghast, Esq., Capt. Nicholas Power, Esq., Thomas Harris, Esq., Capt. William Harris, Esq., Andrew Harris, Esq., ——— Brown, Esq., Jonathan Burton, Esq., Jonathan Spreague, jr., Esq., and to the other eminent men in the town of Providence. Pardon our ignorance if any of your honorable christian names, or if your proper order be mistaken."

Honorable Gentlemen.

We wish you grace, mercy and peace, and all blessings for time and for eternity through our Lord Jesus Christ. How pleasing to Almighty God and our Lord and Redeemer, and how conducible to the "public tranquility and safety, a hearty "union and good affection of all pious protestants of whatever "particular denomination (on account of some difference of

"tures were given forth by the Spirit of the living God to be "our instructor and counsellor, we shall therefore apply our- "selves to them. And in the first place we take notice of the "honorable titles you give to many of us. Your view, as we take "it, is to insinuate yourselves into our affections, and to induce "us to favor your request. But we find flatteries in matters "of religion to be of dangerous consequence; witness the Hi- "vites, who said: 'We are your servants, and ha.e heard of "the fame of the God of Israel.' In this way did Joash set up "idolatry after the death of Jehoiada. Elihu abstained from "flattery for fear of offending God, while the enemies of Judah "for want of the fear of God practised it. By the same means "was Daniel cast into the lion's den, and Herod sought to slay "the Lord Christ; and some at Rome sought to make divisions "in the church of Christ by flattering words and fair speeches "to deceive the simple; but, saith the Spirit, 'such serve not "the Lord Jesus Christ, but their own bellies,' and saith the "Apostle Peter, 'through covetousness and feigned words they "shall make merchandise of you.' To conclude this article. "We see that flattery in matters of worship has been, and now "is, a cloak to blind men and lead them out of the way, and "serves for nothing but to advance pride and vain glory. Shall "we praise you for this? We praise you not. Next you salute "all as saints in the faith and order of the gospel, wishing all of "us blessings for the time present and to all eternity. It is not "the language of Canaan but of Babel to salute men of all "characters as in the faith of the Gospel. This is the voice of "the false prophets which daub with untempered mortar, sew- "ing pillows under every arm-hole, and crying peace, peace, "when there is no peace. Is this your way to enlighten the "dark corners of the world? Surely, this is darkness itself. "Moreover, you highly extol liberty of conscience to men of "all persuasions, affirming it to be most pleasing to God, and "tending most to love and peace and the tranquility of any "people. And you say, 'we are not insensible of this any more "than you.' To which we say Amen; and you well know it "hath been our faith and practice hitherto. Fourthly. We "take notice how you praise the love and peace that dissenters

"est that God hath blessed you with, will continue your just "protection; and that you add such further countenance and "encouragement thereunto as may be pleasing to the eternal "God, and may, through Christ Jesus, obtain for you the "great reward in heaven. And if ever it should come to pass "that a small meeting-house should be built in your town to "entertain such as are willing to hear our ministers, we should "count it a great favor if you all, gentlemen, or any of you "would please to build pews therein, in which you and they "(as often as you see fit) may give your and their presence "and holy attention. And we hope and pray that ancient "matters that had acrimony in them may be buried in oblivion, "and that grace and peace and holiness and glory may dwell in "every part of New England, and that the several provinces and "colonies in it may love one another with pure hearts fervently. "So, recommending you all, and your ladies, and children, and "neighbors, and people to the blessing of Heaven, and humbly "asking your prayers, to the divine throne for us we take leave, "and subscribe ourselves your servants."

The subscribers were: Rev. Messrs. Peter Thatcher, John Danforth and Joseph Belcher, a committee appointed by the Association for that purpose. By the foregoing paper (which is the joint act of the Massachusetts ministers,) it appears that the people of Rhode Island government were good people, even while the Mathers (their chief accusers) were alive. And if the Association spake according to knowledge and truth the characters in the Magnalia, and other New England histories must be false and slanderous. I will here add the answer that was made to the foregoing paper, and then offer two or three remarks:

"To John Danforth, Peter Thacher and Joseph Belcher, of "the Presbyterian Ministry: Sirs, we the inhabitants of the "town of Providence received yours bearing date Oct. 27, 1721, "which was read publicly in the hearing of the people; and we "judge it uncivil to return you no answer. But, finding the "matter to be of religious concernment, we counted it our duty "to ask counsel of God lest we should be beguiled as Israel "was by the Gibeonites. And inasmuch as the sacred Scrip-

"countenance such ministers for Christ ministers? Nay, "verily, these are not the marks of Christ's ministry, but are "a papal spot, that is abhorred by all pious protestants. And "since you wrote this letter the constable of Attleboro has "been taking away the estates of our dear friends, and pious "dissenters, to maintain the minister. The like hath been done "in the town of Mendon. Is this the way of peace? Is this "the fruit of your love? Why do you hug the sins of Eli's sons, "and walk in the steps of the false prophets, biting with your "teeth and crying peace; but no longer than put into your "mouth, but you prepare war against them. Christ bids us "beware of such as come to us in sheep's clothing but inwardly "are ravening wolves, and your clothing is so scanty that all "may see your shame, and see that your teaching is like "Gideon's who taught the men of Succoth with the briars and "thorns of the wilderness. In the next place: You freely "confess that we entertained you kindly at all times. We hope "we are also taught of God to love our enemies, and to do good "to them that hate us, and pray for them who despitefully treat "us. And since you admire the love and peace we do enjoy, we "pray you to use the same methods, and write after our copy. "And for the future never let us hear of your pillaging conscien-"tious dissenters to maintain your own ministers. O, let not this "sin be your everlasting ruin! Further. You desire that all for-"mer injuries done by you to us may be buried in oblivion. We "say, far be it from us to avenge ourselves, or to deal to you "as you have dealt to us, but rather say with our Lord, 'Father "forgive them for they know not what they do.' But, if you "mean that we should not speak of former actions done hurt-"fully to any man's person, we say God never called for that "nor suffered to be so done, as witness Cain, Joab and Judas, "which are upon record, to deter other men from doing the "like. Lastly. You desire of us to improve our interest in "Christ Jesus for you at the throne of grace. Far be it from "us to deny you this, for we are commanded to pray for all "men. And we count it our duty to pray for you, that God "will open your eyes, and cause you to see how far you have "erred from the way of peace; and that God will give you

" of all ranks entertain one another with in this government;
" and this as you say to your admiration; and you suppose
" that under God it is owing 'to the choice liberty granted to
" protestants of all denominations in the loyal charter gra-
" ciously given us, and to the discreet and wise rulers under
" whose conduct we enjoy this happiness.' We answer, this
" happiness principally consists in our not allowing societies to
" have any superiority one over another, but each society sup-
" ports their own ministry of their own free will and not by
" constraint or force upon any man's person or estate, and this
" greatly adds to our peace and tranquility. But, the con-
" trary, which takes away men's estates by force to maintain
" their own or any other ministry, serves for nothing but to
" provoke to wrath, envy and strife. This wisdom cometh not
" from above but is earthly, sensual and devilish. In those
" cited concessions we hope, too, that you are real and hearty,
" and do it not to flourish your compliments; otherwise you
" make a breach on the third commandment. This is but a
" preface to make room for your request, which is: That we
" would be pleased according to our power to countenance,
" protect and encourage your ministers in their coming and
" preaching in this town of Providence. To which we answer:
" We admire at your request, or that you should imagine or
" surmise that we should consent to either, inasmuch as we
" know that (to witness for God) your ministers for the most
" part were never set up by God, but have consecrated them-
" selves, and have changed His ordinances; and for their greedi-
" ness after filthy lucre, some you have put to death, others
" you have banished upon pain of death; others you barbar-
" ously scourged; others you have imprisoned and seized upon
" their estates. And at this very present you are rending
" towns in pieces, ruining the people with innumerable charges,
" which make them decline your ministry and fly for refuge to
" the Church of England, and others to dissenters of all de-
" nominations, and you like wolves pursue; and whenever you
" find them within your reach, you seize upon their estates.
" And all this is done to make room for your pretended minis-
" ters to live in idleness, pride and fullness of bread. Shall we

preambling and come to the materials I have collected towards a history of the Baptists in this province. Some of them hold that Christ died for all, some that he died only for the elect, and some of the former hold that the last day of the week is the Sabbath. Hence arise the distinctions of General Baptists, Particular Baptists, Seventh-Day Baptists.

Part I

Treats of the General Baptists in this Province.

They have that distinction from their holding the doctrine of General Redemption, which supposes their holding other Arminian doctrines that go along with it. Accordingly, the confession of faith which they have adopted is that Arminian one which was presented to Charles the II. in 1660, and subscribed (Mar. 1,) the same year by "Elders, deacons and brethren, met in London to the number of 41, and afterwards owned and approved by more than 20,000." Of these there are churches, which we shall treat according to seniority, and therefore begin with

Providence.

This church is usually distinguished by the above name, which is the name of the town where the meeting-house is, in the township of Providence and county of the same. The house is 41 feet by 35, and pretty well finished, with pews and galleries. It was erected about the year 1722, [1726], on a lot of 112 feet by 77, partly the gift of Rev. Pardon Tillinghast and partly the purchase of the congregation. It is situated towards the north end of the town, having the main street to the front and the river to the back. No estate belongs to it, for which reason the salary of the minister (Rev. James Manning) is reputed no more than 50 £ a year. The character of it is that of General Baptist, holding the six points, though the minister and several of the congregation are calvinistic in sentiments, and slack about laying on of hands. The families be-

"godly sorrow for the same, and such repentance as never to "be repented of; and that you may find merey and favor of "our Lord Jesus Christ at his appearing. And so hoping, as "you tender the everlasting welfare of your souls, and the "good of your people you will embrace our advice, and not "suffer passion so to rule as to cause you to hate reproof lest "you draw down vengeance on yourselves and on the land. "We, your friends, of the town of Providence, bid you fare-"well. Subscribed for, and in their behalf by your ancient "friend and servant, for Jesus's sake, JONATHAN SPREAGUE. "Feb. 23, 1722."

If it be thought that there are too much tartness and resentment in this letter they will be readily excused by them who consider, that the despoiling of goods, imprisonments, scourgings, excommunications, and banishments, the slandering of this colony, at home and abroad, and attempts to ruin it were yet fresh in the knowledge of the people; and especially that the petitioners were at the time doing those very things to the brethren in the neighborhood, which they desire the men of Providence to forget. This was such a piece of uncommon effrontery and insult as must have raised a mood in the man of Uz. Yet, be it further observed, that the people of Providence do not forbid the Presbyterian ministers to come among them, nor threaten them if they should come, but in express terms execrate the thought of dealing to them as they had dealt to Baptists. Nay, Col. Nicholas Power in particular became bound for their security in case they should build a meeting-house at Providence, which they did in the year 1723. I must not quit this letter without rectifying a misrepresentation of Mr. Neal: He saith that the people of this government have an extreme aversion to a regular ministry, and would never allow such to preach among them, though the Massachusetts ministers offered to do it for nothing. (Vol. 2, p, 179). This is not true in any sense, for they at all times had some regularly bred ministers, and never hindered the Massachusetts ministers to preach among them, and if they refused to countenance them it was not because they were regular but (as the foregoing letter shows) because they were persecutors. But these things being beside my main design, I will desist from

psalmody in their worship, but afterwards laid it aside. These alterations, (according to tradition) took place about the year 1654, or rather before. But now it begins to return towards its first state. Psalmody is restored already, and the minister is a particular baptist; laying on of hands with him is no bar of communion.

[2d.] This church is said to have celebrated divine worship in a grove for many years, and (when the weather permitted not) in private houses, till the first meeting-house was erected by Rev. Pardon Tillinghast, about the year 1700, on the spot where the present stands.

[3d.] Some divisions have taken place in this church. The first was about the year 1654, on account of laying on of hands. Some were for banishing it entirely, among which Rev. Thos. Olney was the chief, who, (with a few more) withdrew and formed themselves into a distinct church, distinguished by the name of Five Point Baptist, and the first of the name in the province; it continued in being to 1715, when Mr. Olney* resigned the care of it, and soon after it ceased to exist.

Another division happened in the year 1731, on account of holding communion in special ordinances with baptists that were not under hands, as it is called. Against this lax communion was the late Samuel Winsor who was then a deacon, and few others who withdrew and had the Lord's Supper administered to them at the deacon's house, by the Rev. Mr. Place; but other churches (by their messengers) interposing, the breach was soon healed. One of those special ordinances, in their esteem, is prayer; accordingly, when they were among others in prayer time they kept on their hats in token of non-communion. But this foolish whimsey is almost withered away.

[4th.] The ministry of this church has been a very expensive one to the ministers themselves and a very cheap one to the church. Their first meeting-house was built for them by Mr.

* Rev. Thomas Olney was born at Hartford about the year 1631. Came to Providence in 1636. When he was baptized and ordained, I find not. He died June 11, 1722, and was buried in his own field. His children were: Thomas, William, Ann, Elizabeth, Sarah; the last died childless, the others married into the Burns, Sayles, and Waterman families, and raised hm 28 grand-children.

longing to them are about 250, whereof 118* persons are baptized and in communion, which is here celebrated every S. in the month.

This was their state in 1771. For their beginning as a church, we must look back towards the year 1638. The constituents were Roger Williams and his twelve companions, mentioned in page 3. To which we may add Chad Brown, Wm. Wickenden, Mrs. Olney, Mrs. Westcott, Mrs. Holliman, Mrs. Reeves, Robert Williams, John Smith, Hugh Bewit, John Field, Thos. Hopkins and Wm. Hawkins.

This church hath now existed for 133 years without any very remarkable events, though it be the first in all America. The most considerable are these:

[1st.] It in time departed from what it was at first, with respect to some points of faith and order. At first it was a particular baptist church, but afterwards (as Mr. Callender observes in his Cent. Serm., p. 61), it came generally to hold universal redemption. At first, laying on of hands was held in a lax manner, so that they who had no faith in the rite were received without it, and such (saith Joseph Jenckes) "was "the opinion of the baptists in the first constitution of their "churches throughout this colony." At first they used

* Rev. Messrs. Samuel Winsor and James Manning, Messrs. Jos. Sheldon and Cornelius Astion and John Dyer, *deac.*, and their wives, and Winsor's daughter, Mrs. Thurber, Ebenezer Jenckes, Esq., and wife, Jonathan Jenckes and wife, Rebecka Ballou, Martha Power, Ann Comstock, Hannah Olney, Mercy Winsor, Deborah Olney, John King and wife, Jonathan King, Joseph Randolph and wife, Wm. Randolph, Mary Dyer, Mercy Williams, Ann Waterman, Barbara Spreague Susanna Warner, John Dexter, Ephraim Wheaton, Hester Whipple, Catherine Turpin, Elizabeth Eddy, Wm. Carpenter and wife, Ann Law, Hope Brown, Daniel Jenckes, Esq., and wife, Arther Fenner, Esq., and wife, Lydia Bowen, Mary Kennicot, Elizabeth Olney, Mary King, Wait Cortis, Mrs Carpenter, Nedabiah Angell, Lydia Manchester, Daniel Eddy and wife, Susannah Olney, Martha Thornton, Christiania Sheldon, Christiania Fenner, Solomon Drown, Esq , and wife, Elizabeth Remmington, Mary (a negro), Phebe Dexter, Bethia Whipple, Col. Wm. Brown and wife, Timothy Sheldon, Jonathan Noales, Josiah King, Esq., John, (a negro), Mary Waterman, Mrs. Thurber, Elizabeth Eddy, Thos. Williams and wife, Mary, (an Indian), Elizabeth Arnold, Job Olney and wife, Lydia Spreague, Robert Miller, Elizabeth Rhodes, Eliz. Denly, Sam'l Hill, Eliz. Ingraham, Hannah Harding, Mrs. Brown, Christopher Potter, Stephen Whipple and wife, Sarah Warner, Martha Randall, Eliz. Sullivan, Hope Spreague, Amy Nichols, Emor Olney and wife, Mrs. Salisbury, Hulday Randall, Mary Cook, Sarah Allen, Samuel Wightman and wife, Mary Billings, Roby Fenner, Lydia Mason, Rhoby Dyer, Mercy Dyer, Peter Ballou, Amy Fenner, Jeremiah Sheldon, John Brown and wife, William Simmons and wife, John Pattys and wife.

ernor (Bradford) and the people, of whom the former gives this testimony:

"Mr. Roger Williams (a man godly and zealous, having "many precious parts) came hither, and his teaching was well "approved, for the benefit whereof I still bless God and am "thankful to him even for his sharpest admonitions, &c." But Mr. Skelton, of Salem, growing infirm, Roger Williams returned thither and soon succeeded him in the ministry. Here he had not been long a preacher before his favorite sentiment, liberty of conscience, gave offence to a small but the leading part of the congregation. Yet, this would have been borne with had he not further maintained that civil Magistrates as such have no power in the church, and that Christians as Christians are subject to no laws of control, save those of king Jesus. These were intolerable positions among the Massachusetts Magistrates, who, from the beginning discovered an itch for being kings in Christ's kingdom, and for hanging, whipping, and otherwise persecuting his good subjects if they would not let them reign with him. Wherefore they banished Mr. Williams and made the church excommunicate him, which put the town of Salem in an uproar, and would have made most of the people follow their "dear Mr. Williams" (as Neal calls him) "to voluntary banishment had they not been prevented by force." However, the twelve mentioned, page 3, did follow him. When they were out of the Massachusetts jurisdiction they pitched at a place now called Rehoboth, but the men of Plymouth hearing it sent an armed force to drive them out of their territories also. Now they had no refuge but to venture among the savages. Accordingly Mr. Williams and his friend Olney took a canoe, and crossing the bay landed on the spot where Providence town now stands. What induced them to land there was a fine spring of water, for which the people have some veneration to this day.

The barbarous people treated them courteously, and gave them land. Humane were Indians then in comparison of the then Massachusetts and Plymouth saints. They had not been above three or four years in the place before they embraced the principles of the baptists, and formed themselves into a

Tillinghast; neither did he nor any of his predecessors, nor any that came after (till of late) take any wages; they being men of property, and deeming it more blessed to give than to receive. Nor did they thereby sin against that ordinance of their Master, (1 Cor. ix. 14), for Paul at Corinth suspended his right to a livelihood of the gospel.

[5th.] This church, being the first in the province, is to be considered as the mother and centre of all the rest. And it is not only the first in the province, and the first in America, but the first (except one) in the British dominions, that gathered in London, by Rev. John Spilsbury, was constituted Sept. 12, 1633, and therefore but five years before this.

We come now to the ministers of the church of Providence, whereof the first and also the founder was Roger Williams. He became their minister at the time they were settled in 1638, but in a few years resigned the care thereof to Rev. Messrs. Brown and Wickenden. Assistant to Mr. Williams, was Rev. Ezekiel Holliman, of whom I can learn no more than that he came to Providence about the year 1636, and was the man who baptized Roger Williams. As to Mr. Williams he is said to have been a native of Wales, and to have had his education (which was liberal) under the patronage of the famous lawyer, Sir Edward Coke, under whom also he studied law, and by whose interest he got Episcopal orders and a parish. The manner in which he obtained his patronage is said to have been this: "Sir Edward, one day observing a youth at church taking "notes of the sermon, and the people crowding, beckoned to him "to come to his pew; and seeing how judiciously he minuted "down the striking sentiments of the preacher, was so pleased "that he entreated the parents to let him have the lad." However all this be, it is certain that he embraced the sentiments of the Puritans, and suffered on account thereof, (Hist. of Mass., Vol. 1, page 39. Neal, Vol. 1, p. 140.) This sent him and many more to America. He landed at Salem [Boston] Feb. 5, 1631, and immediately was admitted a preacher in the independent church of Salem as an assistant to Mr. Skelton. Soon after he removed to the church of Plymouth, where he continued about three years, and was much thought of by the gov-

" lender, Cent. Serm. 15, 16), till Mr. Roger Williams and " Mr. John Clark publicly avowed that Christ alone is king " in his own kingdom, and that no others had authority over " his subjects in the affairs of conscience and eternal salvation." This was about a hundred years before Hoadly, Lock, &c., inculcated the point. " Roger Williams, (saith Gov. Hopkins, " Prov. Gazette), justly claims the honor of having been the " first legislator in the world that fully and effectually provided " for and established a free, full and absolute liberty of con- " science."

This colony hath now existed for 137 years, and hath increased from 13 to 60,000.* He not only founded a State but by his interest with the Narraganset Indians broke the grand confederacy against the English in 1637, and so became the saviour of all the other colonies. For these singular excellencies and worthy deeds he deserves a statue, and will certainly have one, except there be some cross-grained fatality attending the noblest characters among baptists to prevent their having the praise they deserve. I could fancy that I see his statue erected in the college yard, at Providence. His clothing is a garment of camel's hair tied about the loins with a leathern girdle. His feet are shod with sandals, and about his neck a little puritanical band. In his right hand is the gospel as an emblem of the religious liberty he established, and the peace that followed. In his left, is a roll containing the charter of the colony, with as much of it unfolded as shows this paragraph: "To exhibit a lively experiment that a most flourish- " ing civil state may stand and best be maintained, and that " among our English subjects, with a full liberty in religious " concernments; and that true piety rightly grounded on gos- " pel principles will give the best and greatest security to sov- " ereignty, and will lay in the hearts of men the strongest " obligations to true loyalty." On the pedestal are these words—

* In the year 1755 an exact account was taken of the inhabitants by officers under oath, which were found to be 40,636. Now they must be 60,000, according to the rapid course of multiplying in America. Our period of doubling is from 25 to 30 years.

church as before related. Mr. Holliman baptising Mr. Williams, and then Mr. Williams baptising the rest. But as I observed before, he did not continue above three or four years in the particular care of the church, thinking (it is said) that his labors were more loudly called for among the Indians, whose language he had learned, and among whom he labored with more real success, than perhaps Eliot or Brainard, and before either of them. There remains to this day a congregation of Narragansett Indians whose forefathers were converted to the faith by Roger Williams. He wrote an account of the Indians which the then lords of trade highly commended; also a defence of the doctrines controverted by the Quakers, and another piece called the bloody tenet, with others which I have not seen.

Mr. Williams died A. D. 1682, aged 84, and was buried under arms in his own lot, at Providence, where his grave is yet to be seen. His wife's name was Elizabeth, by whom he had children—Mary, Freeborn, Providence, Daniel, Joseph and Mercy; the third died young, the others married into the Rhodes, Olney, Waterman, Winsor and Sayles families, who raised him a most numerous progeny. Governor Hopkins has traced his descendants to the number of near 2000, some of which (especially in the female lines) rank with the best gentlemen in the government, both for parts and property. Mr. Williams's character, both as a scholar, a gentleman and a Christian, is most excellent, maugre all the calumnies of his enemies. "He appears (saith Mr. Clark Callender Cent. "Serm., p. 17), by the whole tenor of his life and conduct, to "have been one of the most disinterested men that ever lived, "and a most pious and heavenly-minded soul." How despitefully he and his people had been treated by the neighboring colonies is well known, yet, (saith Governor Hutchinson, Vol. 1, p. 38), "Instead of showing any revengeful sentiment he "was continually employed in acts of kindness and benevo-"lence towards them for forty years after." Both these accounts show him a Christian indeed. He was no less eminent as a divine and statesman. "The true grounds of liberty of "conscience was not understood in America, (saith Mr. Cal-

of apples is yet known by his name, the seed of which he brought with him from England, in a tobacco box. His children by his first wife were Plain, Ruth, Hannah, who married into the Wilkinson, Smith and Steer families, and raised him 17 grandchildren, the youngest of which is yet alive. Mr. Wickenden preached occasionally at New York, and for it was there imprisoned for four months. Colleague to him and Mr. Brown was the Rev. Gregory Dexter. He is said to have been born in London, and to have followed the stationery business there in company with one Coleman, who became the subject of a farce called "The Cutter of Coleman Street," and to have been obliged to fly for printing a piece that was offensive to the then reigning power. He came to Providence in 1643, and was the same year received into the church, being both a baptist and preacher before his arrival; but was not chosen to be their minister till about the time that Mr. Wickenden removed to Solitary Hill, and thereby had in some sort abdicated the care of the church of Providence.

Mr. Dexter, by all accounts, was not only a well-bred man but remarkably pious. He was never observed to laugh, seldom to smile. So earnest was he in his ministry that he could hardly forbear preaching when he came into a house, or met with a concourse of people out of doors. His religious sentiments were those of the particular baptists. He died about the 91st year of his age. His wife was Abigail Fullerton, by whom he had children—Stephen, James, John and Abigail. About the year 1646 he was sent for to Boston, to set in order the printing office there, for which he desired no other reward than that one of their almanacs should be sent him every year. The successors of these were Messrs. Tillinghast, Brown and Jenckes. Rev. Pardon Tillinghast was born at a place called Seven Cliffs, near Beachyhead, in Old England, about the year 1622. Came to Providence by way of Connecticut in the year 1645, and sometime after became minister of the church, wherein he continued to his death, in 1718. He was a *particular baptist*, and remarkable for his plainness and piety. His first wife was a Butterworth, by whom he had children, John, Mary. His second was Lydia Tabor, who bore him

FATHER

of the colony which was founded in MDCXXXIV, and whose special distinction is that of religious liberty, and under God the

SAVIOUR

of it and of the neighboring colonies, from being extirpated by the confederate Indians in MDCXXXVII was that reverend baptist,

ROGER WILLIAMS.

Mr. Williams' successors in the ministry of this church were Rev. Messrs. Chad Brown, William Wickenden and Gregory Dexter, who had to their assistants Thomas Olney* and Jonathan Spreague*. We begin with the first of the three, that is the Rev. Chad Brown. He is said to have come to Providence about the year 1636, and to have been ordained about the year 1642, when Mr. Williams resigned the special care of the church and went to England to solicit the first charter. Mr. Brown was one of the town proprietors and the 14th in order. The college stands on the lot that was his. His children were—1st. John, who married a Holmes. 2d. Chad, who died childless. 3d. James, who went to Newport, about the year 1672, and married a ————. 4th. Jeremiah, who also went to Newport, and married a ————. 5th. Daniel, who married a Herendon. These raised him a most numerous progeny. He died sometime between 1660 and 1665, and was buried in his own lot, leaving behind him a good character.

His colleague and successor was Rev. William Wickenden. He came to Providence from Salem, about 1636, and was ordained (it is said) by Mr. Brown. Where and when he was born I do not find. He died Feb. 23, 1669, after having removed from Providence to a place which he called Solitary Hill. A kind

* * Of Mr. Olney we have said something in page 40. Mr. Spreague, (author of the letter in page 21), was not ordained but preached as an exhorter. His native place was Braintree, in Massachusetts. He came to Providence some time before 1669, and there lived to the month of January, 1741, when he died, aged about 93. He had two wives and five children—Patience, Jonathan, Joanna, Persis, and William. He was a man of tolerable education, and bore a commission of the peace, was an assembly man, and one of the council. His first wife was a Holbrook; his second a ————.

married into the families of the Colwells, Potters, Angells, Olneys, Mathewsons, Jenckes and Winsors, and have raised him eighty-one grand-children, and these a generation of 182. His colleague for sometime was Rev. Thomas Burlingham. He was born May 29, 1688, at Cranston; ordained in 1773, when he took the joint care of this church with Mr. Winsor, jr., but in a manner resigned it a considerable time before his death, in order to preach at the new church of Cranstone. He died Jan. 7, 1770, and subjected his estate to the yearly charge of nine bushels of Indian corn to be given to the poor of Cranston and Warwick churches. His wife was Eleanor Relfe, by whom he had children, Barbara, Esther, Eleanor, Susanna, Ann, Peter, who married into the Utter, Mitchel, Colvin, Chace and Potter families, and who have raised him a great number of grand-children. Successor to them both is Rev. Samuel Winsor. He is son of the forementioned Samuel Winsor; born Nov. 1, 1772, in the township of Providence; ordained June 21, 1759. His first wife was Lydia Olney, by whom he had children, Lucy, Rhoda, Isaac, Olney. His present wife is Ann Winsor, who bore him Lydia, Mercy, James, Hannah, Benjamin, Elizabeth, Wait, all single except James who married a Waterman. Mr. Winsor has lately moved to the country, and in a manner resigned the care of the church to Rev. James Manning, A. M. He came to Providence with the college in 1770. We shall speak of him when we come to Warren.

From Providence we shall pass to the next church in point of seniority, viz.—Newport.—I distinguish this church by the name of the town; but the other churches in town (which are the offspring of this) I will distinguish by the names of the streets where the meeting-houses are. Newport is on Rhode Island, in a township and county of the same name, 32 miles S. b. E. from Providence, and 348 miles N. E. b. E. h. E. from Philadelphia. The meeting-house belonging to Newport church is in Bull street, built in 1738, and well finished, with pews and galleries. Its dimensions are 40 feet by 30.* The lot on which it stands is 73 feet by 64, the gift of Messrs. Colonels

[* About 60 feet—note by another hand].

Pardon, Philip, Benjamin, Joseph, Lydia, Abigail, Mercy, Hannah, Elizabeth. They married into the Seyles, Carpenter, Keach, Holmes, Rhodes, Staffords, Audley, Sheldon, Power, Hale and Taber families, and raised him a most numerous progeny. He bestowed on the church the lot before mentioned, with the meeting-house upon it. His colleague was Rev. James Brown. He was grand-son of Chad Brown, by the eldest son, born at Providence in 1666, ordained ————; at which time he assumed the care of the church, and therein continued to his death, Oct. 28, 1732, an example of piety and meekness worthy [of] admiration. His wife was Mary Harris, by whom he had children, John, James, Joseph, Martha, Andrew, Mary, Obediah, Ann, Jeremy, Elisha. John died childless. The rest married into the Power, Field, Greene, Knowlton, Harris, Comstock, Rhodes, Smith and Barker families. His colleague [was] Rev. Ebenezer Jenckes. He was born in 1669, at Pawtucket, in the township of Providence; ordained in 1719, when he took on him the care of the church, and wherein he continued to Aug. 14, 1726, when he died. He married a Butterworth and had children, Sarah, Ebenezer, Daniel, Phebe, Rachel, Martha and Josiah. These formed alliances with the Eastons, Martins, Scotts, Comstocks, Wheelers, Ingles and Jenckes, and raised him thirty-four grand-children.

Mr. Jenckes was a man of parts and real piety. He refused every public office except the surveyorship of the proprietary of Providence, which required no great attention or time. Successor of this set of ministers was the Rev. Samuel Winsor, a man remarkable for preaching against paying ministers, and for refusing invitations to Sunday dinners for fear they should be considerations for Sunday sermons. But this singularity of his ought, I dare say, to be somewhat qualified; for he could not mean to abolish an ordinance of his Lord, or say that they who preach the gospel, may not live of the gospel—1 Cor. ix: 14. He was born in the town of Providence, in 1677, and ordained in 1773. He continued minister of this church to his death, which came to pass Nov. 17, 1758. He married Mary Harding, by whom he had children, Martha, Mary, Lydia, Hannah, Joseph, Deborah, Mercy, Freelove and Samuel. These

originally of the distinction of *Particular Baptist*, holding laying on of hands as a manner of indifference; for it is certain that one reason why a few broke off in 1654, was an apprehension of being called to account for avowing general redemption, and for insisting that laying on of hands should be a term of communion; and that singing psalms should be excluded. This last was given up till the year 1726; and laying on of hands was violently opposed in 1730, which theretofore had been a matter of indifference. It appears also that some of this church were Calvinistic in the year 1724, when seven persons withdrew on account of the Arminianism of those they left behind. [3]. There have been some separations from this church; one in 1654, which is now the largest church on the Island; another in 1665, occasioned by removal of residence from the Island to Westerly; another in 1671, which is now a Sabbatarian church; another in 1673, when five of its members went off to the Quakers, viz.: Joan Slocum, Giles Slocum, sen. and junior, Jacob Mott and Joanna his wife; another in 1724. The cause of this last was as follows: About six years before, one Daniel White was received into membership by a letter commendatory from Mr. Wallis's church in London; he soon made a party (being a man of dividing principles) and they built him a meeting-house, and went with him to it in 1724. Their names were John Rogers, Philip Peckham, Wm. Vinicot, Mary Hamblin and Elizabeth Clark; also, Mr. White's wife and daughter, Mary. These kept together for about four years, but the people deserting him, and he failing to possess the glebe at Greenend, sold the meeting-house to one James Blacksock, and (Aug. 7, 1728) decamped for Philadelphia, where also he set up a separate meeting, but it soon came to nothing as the other did. [4]. This church met at first at Greenend, where they erected a place of worship, and where they resorted till the year 1707. This year they built another in town on a lot which Mr. Clark gave them, and where he and his wives are interred. This lot is now a garden. Here they continued to the year 1738, when they built their present place of worship before described. [5]. In the year 1734 they (and the other churches) erected a meeting-house and a bap-

Hezekiah Carpenter and Josias Lyndon. The temporalities of the church are, [1.] Hundred and fifty pounds, the gift of John Holmes. [2.] A farm of 166 acres (with house and out-houses thereon, now rented out for 50*l.*), the gift of Rev. John Clark. The issues and profits were chiefly intended for the minister, though not so expressed in the will for a reason which Mr. Clark communicated to particular friends. [3.] A garden in town, the gift of said Mr. Clark.

With these helps, and the rates of the pews, the living is reputed worth 90*l.* a year to the present minister, Rev. Erasmus Kelley. The families belonging to the congregation are about 50, whereof* 37 persons are baptized and in the communion, which is here celebrated the last Sunday in the month. The character of this church for some years past has been that of *General Baptist*, but as the minister and several of the members are of the sentiments of the *Particular Baptists* it is supposed it will return to what it was at first. They also have re-admitted psalmody, and laying on of hands. This was their state in the year 1771. For their origin as a church, we must look back to the year 1644, when, according to tradition, they were constituted. The constituents were Rev. John Clark and wife, Mark Lukar, Nathaniel West and wife, Wm. Vaughan, Thomas Clark, Joseph Clark, John Peckham, John Thorndon, William Weeden and Samuel Weeden. The most remarkable things that may be said of this church (which hath now existed for 127 years), are the following:

[1]. It is said to have been a daughter of Providence church, which was constituted about six years before. And it is not at all unlikely but they might be enlightened in the affair of believers' baptism by Roger Willians and his company, for whom they had the greatest kindness. [2]. This church was

* Rev. Erasmus Kelley, Wm. Peckham, Esq., Col. Benj. Hall, Capt. Wm. Rogers, Capt. James Rogers, Philip Weeden, Henry Peckham, Sam'l Maxwell, Isaac Peckham, Samuel Fowler, Joseph Burgess, Sarah Peckham, senior and junior, Mary Gray, Mary Bennet, Mary Philips, Deborah Spooner, Sarah Baxter, Elizabeth Pike, Mary Cole, Susannah Hilliard, Phebe Woodman, Mary Lyndon, Mrs. Bliss, Hannah Burgess, Mrs. Burgess, Mary Callender, (9) Ann Squire, Alice Lillibridge, Freelove Lawton, Mary Peckham, Mrs. Clark, Sarah Rogers, Sarah Bliss, Elathan Tew, Sarah Reed, Dorcas Peckham.

about four years before. This Mr. Williams proposed to him *Aquetneck*, (now Rhode Island), which was not then inhabited by any Europeans. Whereupon Mr. Clark returned to Boston, and with 17 others arrived to the pleasant isle March 24, 1637–8, and so became properly the founder of the second colony, though Mr. Coddington hath run away with the praise of it. They had not been here long before they joined the colony of Providence, and were incorporated with them by the first charter bearing date the 14th of March, 1643. The next year the church was settled, as we said before; and having thus founded a church and state out of the jurisdiction of the cruel men of Boston, Mr. Clark might have thought himself safe. But it turned out otherwise: for as he (and two others) were going to Boston, the constable of Lynn took him up and lead him to the said Boston, where he was found guilty of preaching the gospel and administering its ordinances to a few baptists at the said Lynn, and for which he was to receive twenty lashes.

While Mr. Clark stood stripped at the whipping post, some humane person was so affected with the sight of a scholar, a gentleman, and a reverend divine, in such a situation, that he with a sum of money redeemed him from the bloody tormentors, and let him go home in a whole skin. But before this, Mr. Clark asked the court when they had pronounced his sentence, "What law of God or man had he broken, that his back must "be given to the tormentors for it, or he be despoiled of his "goods to the amount of 20*l.*?" To which Gov. Endicott replied:

"You have denied infant baptism, and deserve death, going "up and down, and secretly insinuating into them which be "weak, but cannot maintain it before our ministers; you may "try and discourse, or dispute with them, &c." He was going to speak but the Governor ordered the gaoler to take him away. From prison he wrote the following letter to the Court, dated Aug. 1, 1651: "Whereas it pleased the honored court yester-"day, to condemn the faith and order which I hold and practice, "and after you had passed your sentence upon me for it, were "pleased to express, *I could not maintain the same against*

tistry at Greenend, an a lot of 120 feet by 80, the gift of Messrs. William and Jeremiah Weeden. [6]. In 1726, psalmody was restored by means of their then new minister, Mr. Comer, and July 15, 1761, laying on of hands was admitted.

The ministers which this church have had are the following: Rev. John Clark, M. D. He was the founder of the church as also its first minister. He took the care of them at their settlement in 1644, and continued their minister to his death, which came to pass April 20, 1676, in the 66th year of his age. He had three wives; the first was Elizabeth, daughter of John Harges, Esq., of Wreslingworth, in Bedfordshire; of his second and third I find no more than that the name of each was Mary. He had no child by either of them. The Clarks now in the government sprang from his brother Thomas, Joseph and Carew. Where Mr. Clark was born is not certainly known. In some of his old papers he is styled "John Clark of London, physician;" but tradition makes him to be a native of Bedfordshire. Neither can I find where he had his education and studied physic; but have met with proof of his acquaintance with the learned languages. In his will he gives to his "dear friend "Richard Bailey, his Hebrew and Greek books; also, (to use "his own words) my concordance with a lexicon to it belonging, "written by myself being the fruite of severalle years studye." Nor yet is there any certain account of his baptism* and ordination; tradition saith, "that he was a preacher before he left "Boston, but that he became a baptist after his settlement in "Rhode Island, by means of Roger Williams."

The cause of his leaving Boston was this: In the year 1637, their Synod condemned 82 heresies, and let loose the civil powers to hunt and worry the heretics; whereupon Mr. Clark determined (and proposed his determination to others, Cent. Serm., p. 29,) to quit those sons of bigotry and persecution and to seek some quiet abode for the children of peace and liberty of conscience. His first search was to the east of Boston; but failing that way he bent his course westward till he came to Providence, where Roger Williams had made a settlement

[* Probably at Rehoboth by Mr. Holmes. Note by another hand.]

"he mistook the Governor's words at court, who meant not a "disputation, but private discourse with the Boston ministers "for Mr. Clark's own information;" but, (to save appearances) added, "That if he was forward to dispute, and did "move it to the court, he should be indulged in keeping close "to the questions to be propounded; and that a moderator should be appointed, and time and place fixed."

By this Mr. Clark saw that he must either not dispute at all, (which was the thing intended) or become a challenger instead of acceptor of a challenge; dispute questions to be propounded instead of maintaining the positions already exhibited; and all this under the control of a moderator of their own choosing; or else fall into the snare that was laid for him. To avoid this and to obtain the other he wrote the following letter, addressed to the Governor and the rest of his society, and dated in the prison, Aug. 14, 1651:

"Worthy Senators! I received a writing subscribed with "five of your hands by way of answer to a twice-repeated mo- "tion of mine before you, which was grounded (as I conceive) "sufficiently upon the Governor's words in open court; which "writing of yours doth no way answer my expectations, nor "yet the motion which I made. And whereas (waiving that "grounded motion) you are pleased to intimate, *that if I were "forward to dispute, and would move it myself to the Court or "Magistrates about Boston, you would appoint one to answer "my motion*, &c., be pleased to understand that though I am "not backward to maintain the faith and order of my Lord, "(the king of saints for which I have been sentenced), yet "am I not in such a way so forward to dispute or move therein "lest inconveniency should thereof arise. I shall rather once "more repeat my *former* motion, which, (if it shall please the "honored general court to allow, and under their Secretary's "hand shall grant a free dispute without molestation or inter- "ruption), I shall be so well satisfied with, that what is past I "shall forget, and upon motion shall attend it; thus desiring "the Father of mercies not to lay that evil to your charge, I "remain your well wisher, JOHN CLARK."

"*your ministers*, and thereby publicly proffered me a dispute "with them, be pleased by these few lines to understand, "that I readily accept it, and therefore do desire you would "appoint the time when, and the person with whom, I (in that "public place where I was condemned), might (with freedom, "and without molestation of the civil power), dispute that "point, where, I doubt not, by the strength of Christ to make "it good out of His last will and testament, &c. JOHN CLARK. "P. S. If this motion be granted, I desire it may be signed by "the Secretary as an act of the court by which I was con- "demned." After much ado the court granted the dispute which was to be carried on Aug. 12th, and Mr. Clark showed in writing the positions he intended to maintain, which were in substance as follows: "Christ is king, none to or with him by "way of commanding or concerning the household of faith with "respect to the worship of God. Baptism is dipping in water, "and visible believers the subjects. Every brother may in the "church ask questions for his own edification, or speak for the "edification of others. No man has a right to hurt the person "or estate of another for matters of conscience who behaves in- "offensively with respect to civil laws."

Mr. Clark had sent for some of his friends to be present against the day of disputation; but before the day came the magistrates informed him that it must be postponed for a fortnight longer because of the commencement at Cambridge. The whole country was now alarmed with this disputation, and eager to hear it; and the magistrates and ministers found it would not do; partly because it would be admitting things to be debated in court which the court had already determined; partly because the power of the civil magistrate in matters of religion have also been determined at Salem, when they banished Mr. Williams; and at Boston, when they banished Mr. Wheelright, Mrs. Hutchinson, &c., and partly because they feared the ability of Mr. Clark (who was a scholar) on so scriptureless a point as that of infant baptism, and persecution for conscience sake. Therefore, before the fortnight was expired, Mr. Clark received a letter (signed by Gov. Endicott, and deputy Gov. Dudley, Bellingham, Hibbins and Nowel), signifying, "That

ment and member of that church seven years before the year 1646. [2]. That in 1646 he and his family removed to Rehoboth, and became a member of the Congragational church at that place, whose minister was one Newman, and with whom he held communion four years: which bring matters down to the year 1650. This year, he and eight others separated, and were baptized and became a church, choosing Mr. Holmes to their minister. This made Mr. Newman excommunicate them, and petition the court of Plymouth against them, and to stir up the town of Taunton, of Boston, and the Magistrates of Plymouth, to do the same; according to which four petitions they were summoned to court, and strictly charged to desist. [3]. That on July 21, 1651, Mr. Holmes (with his neighbors, John Crandall and Rev. John Clark, of Newport), was seized, at Lynn, and the next day sent to Boston gaol, where he was found guilty of *hearing a sermon in a private manner*,* &c., and for which he was "to be well whipped," as the court ex-

* The sentence was this: "For as much as you, Obediah Holmes, being come "into this jurisdiction about the 21 of the 5 m. did meet at one Wm. Witters "house at Lin, and did hear privately (and at other times being an excommunicate "person did take upon you to preach and baptize) upon the Lord's day or other "days, and being taken then by the constable, and coming afterwards to the As-"sembly at Lin, did, in disrespect of the ordinance of God and his worship keep on "your hat, the pastor being in prayer, insomuch that you would not give "reverence in veiling your hat, till it was forced off your head, to the disturbance "of the congregation, and professing against the institution of the church, as not "being according to the gospel of Jesus Christ, and that you, the said Obediah "Holmes, did upon the day following, meet again at the said Wm. Witters, in con-"tempt to authority, you being then in the custody of the law, and did there re-"ceive the sacrament being excommunicate, and that you did baptize such as were "baptized before, and thereby did necessary deny the baptism that was before "administered to be baptism, the churches no churches (to deny the churches to be "no churches is to affirm to be churches) and also other ordinances and ministers, "as if all were a nullity (to deny all to be nullities is to make him affirm they were "realities), and also did deny the lawfulness of baptising of infants, and all this tends "to the dishonor of God, the despising the ordinances of God among us, the peace "of the churches, and seducing the subjects of this commonwealth from the truth "of the gospel of Jesus Christ, and perverting the strait ways of the Lord, the "court doth fine you 30 pounds to be paid or sufficient sureties that the said sum "shall be paid by the first day of next court of assistants or else to be well whipped, "and that you shall remain in prison till it be paid, or security given in for it. By "the court the 31 of the 5th m., 1651. INCREASE NOWELL."

N. B. The only thing that seems faulty in Mr. Holmes was his going to meeting at Lyn to disturb, but it ought to be remembered that the constable forced him thither. Clatk's Nar., p. 3.

No notice was taken of *this* letter. On the contrary, Mr. Clark was the next day discharged without paying the gaol fee, and that by an order (as appeared afterwards) dated one day before the time fixed for the dispute. I have been more particular with this story because Mr. Neal has misrepresented it; and a willful representation it must be, because, (as appears by his quotation,) he had before him a true narrative of the whole matter. He had not been long at home before he (with Mr. Williams) was appointed to go to England to solicit a new charter, (Nov., 1651), which, after waiting twelve years, came over bearing date July 8, 1663. By which it appears that Mr. Clark had a hand with R. Williams in establishing the polity of this province, that he without him might be made perfect.

Mr. Clark's character as a Christian was unspotted. As a divine, he (saith Mr. Callender, Cent. Serm., p. 16), was among "the first who publicly avowed that Jesus Christ alone is King in his own kingdom." His sentiments denominated him a *Particular Baptist*, as appears by a passage out of a book of his, cited by Mr. Comer. See the records of this church. I have seen no other piece of his in print than *a narrative of the persecution of Obediah Holmes*, &c.; published in London in 1652.

Successor to Mr. Clark was Rev. Obediah Holmes. He had one Joseph Tory to his assistant, of whom I can find no more than that he was a preacher in this church, and one of the three who went from hence to Boston in 1668, to stand by their brethren who were there called before rulers for the testimony of Jesus Christ.

Mr. Holmes was a native of Old England, but of what part of England I find not.* A great grandson of his (in Rhode Island), tells me that there is a manuscript in the family which went to the Jersies, from which his history may be gathered. But from his letter to Gov. Endicott; another to the London ministers, a relation of John Hazell; Clark's Narrative; the records of this church and Mr. Holmes' will, I gleaned the following particulars: [1]. That he had been in Boston govern-

[* Preston, in Lancashire—note by another hand].

wife was niece of Rev. John Clark; his second was a Weeden, his children were William, Samuel, Mary, Phebe and Deborah, who married into the Tew, Weeden, Thomas, Tripp and Clark families. Mr. Peckham bore a very good character. Colleague with him was Rev. John Comer, A. B. He was born at Boston, Aug. 1, 1704, and and bred at Yale College. His parents were Presbyterians, but on reading Stennett against Russen, he was convinced of believers' baptism; and after struggling with convictions for about two years, submitted to the ordinance, Jan. 31, 1725. The administrator was Rev. Elisha Callender, of Boston. From Boston he went to Swanzy, where he was invited to settle; but an invitation from the church of Newport prevented it. Hither he came, and here was ordained (May 19, 1726), co-pastor with Mr. Peckham. But, in about three years' time, he quitted the church and went to Rehoboth, where he planted a church, and there died, and was buried May 23, 1734. The cause of his quitting Newport was his preaching up the indispensability of laying on of hands to all baptized believers. This gave offence to some of the church, and made them lose the indifference in which they held that rite, and to oppose it with earnestness equal to his who urged it. Nevertheless, they whom he made angry, venerated the man for his piety and popular talents. He was curious in making minutes of every remarkable event, which swelled at last into two volumes, now in possession of his son (John), at Warren. To these manuscripts am I beholden for many chronologies and facts in this my 3d volume. He had conceived a design of writing a history of the American baptists, but death broke his purpose at the age of thirty years, and left that for others to execute. His wife was Sarah Rogers, of Newport, by whom he had children, John, Sarah and Mary; these married into the Kennicutt, Mendall, and Cranston families, and raised him many grand-children.*

Successor to Mr. Peckham was the Rev. John Callender, A. M. He was a native of Boston, and a son of Cambridge College. He became minister of Newport, Oct. 13, 1731, when he was ordained pastor over the church, and wherein he acted the part of a good shepherd to his death, which came to pass

* He was a particular baptist.

presses it. Accordingly he was whipped most severely, the hard-hearted Nowell (ruling elder of the church) standing by, and the executioner spitting on his hands, and with an instrument of three cords belabouring his back till poor Holmes' flesh was reduced to jelly. He received thirty lashes,* though others who were whipped at the time for rape, and coining money, &c., received but ten. This was the first instance of tormenting for conscience sake in New England. A baptist was the protomartyr here, as a baptist was the first martyr that was burned in Old England.†

Soon after this whipping, Mr. Holmes and family removed to Rhode Island, and in the year 1652 became the minister of the church of Newport. He died Oct. 15, 1682, and was buried in his own field, where a tomb is erected to his memory. His wife's name was Catherine, by whom he had children. [1.] Mary, who married a Brown. [2]. Martha, who, I suppose, was a maiden, when her father made his will, dated April 9, 1681. [3]. Lydia, who married one of the Bownds. [4]. Hopestill, who married a Taylor. [5]. John, who married a Cole. [6]. Obediah, (who died minister of Cohansey, in the Jersey), who married a Cole. [7]. Samuel, who died childless. [8]. Jonathan, who married a Bordon. His grandson is yet alive at Newport, in the 96th year of his age. Several of his descendants are yet in this government, some in Long Island, York, East and West Jersey, Pennsylvania, &c. Mr. Holmes' letters (before mentioned) may be seen in the 4th appendix to this volume.

Successor to Mr. Holmes was the Rev. Richard Dingley. Of him I have not been able to learn more than that he became minister of the church in 1690, where he was ordained by the Rev. Messrs. Thomas Skinner and James Baker, of Boston, and that he bore a good character. His successor was the Rev. Wm. Peckham. The name is sometimes written Peckcom. He was ordained and became minister of this church Nov. 15, 1711. The persons concerned in his ordination were the Rev. Samuel Luther, of Swanzy. He died June 2, 1734. His first

* Another hand writes *ninety*.

† The last burned was Edward Wightman.—Note by another hand.

this church in 1748, but resigned this year (1771) and returned to Springfield. His wife is Mary Leonard, of said Springfield, by whom he has children, Sarah, Leonard, Ann, Joseph, James, George and Mary. The first is married into the Bliss family, the rest single.

Mr. Upham's successor and present minister, is the Rev. Erasmus Kelley, A. B. He arrived here from Southampton, in Pennsylvania, Aug. 27, 1771. Was ordained Oct. 9, 1771, by Rev. Messrs. Gardner Thurston and John Maxson. He married Mary Morgan, of Philadelphia.—See more of him in Vol. 1, p. 40.—The second church of Newport is in Farewell Street. And I would distinguish this church by the name of the street where the meeting-house is, because it will be better than to distinguish it by the name of its minister (for the time being) as has been the case hitherto. The house is 76 feet by 52, and stands on a lot of about a hundred feet square with a school-house and stablings.* The lot was purchased by the congregation at several times, and is a part of the estate of the famous William Coddington. The house at first was very small; in 1725 it was enlarged to 52 feet by 34; in 1749 it was enlarged again, to 62 feet by 52; and in 1768, to its present dimensions. It is pretty well finished, with pews and galleries, but too large for the speaker. The temporalities of this church are: [1]. 37£ 10s., the gift of Daniel Sanford, (O. T. 1000£). [2]. 11£ 3s., (O. T. 300£), the gift of Joseph Sanford. [3]. 28£ 4s. (O. T. 750£), the gift of the same person, for the use of the poor. With the above helps and perquisites, the living is reputed worth 100£ a year to the present minister, Rev. Gardner Thurston.

The families belonging to the congregation are about 250, whereof 230† are baptized and in the communion, which is

* 32 miles S. by E. from Providence, and 348 from Philadelphia.—Note by another hand.

† Rev. Gardner Thurston, *min.*, James Barker, jr., Esq., and Wm. Tilley, *deac.*, Capt. Closker Pierce, John Davis, Esq., Capt. James Barker, John Barker, Esq., Sam'l Buroughs, Wm. Burroughs, Peleg Barker, Clark Brown, Samuel Brown, Jethro Briggs, Peleg Burroughs, Joseph Card, Sam. Creetman, Wm. Creetman, Nicholas Clark, Sam'l Carpenter, John Castwell, Caleb Coggeshall, Elisha Clark, Jonathan Finley, Capt. James Gardner, Wm. Goddard, John Holmes, James Hubbard, Silas Harman, Parker Hall, John Jones, Joshua Irish, James Lyon, Edward

Jan. 26, 1748. He published a funeral sermon occasioned by the death of Rev. Mr. Clapp; a sermon preached at the ordination of Mr. Condy, of Boston; a sermon to young people; and a sketch of the history of Rhode Island government for a hundred years, usually known by the name of the *Century Sermon*. His wife was Elizabeth Hardin, of Swanzy, by whom he had children, Elizabeth, Mary, John, Elias, Sarah and Josias, all single except the first and fourth, who married into the English and Lawrence families. As for Mr. Callender's character it was drawn by Dr. Moffatt in an epitaph which may be seen on his tomb, in Newport,

"Confident of awakening, here reposeth

JOHN CALLENDER,

"Of very excellent endowments from nature, and of an accom-
"plished education, improved by application in the wide circle
"of the more polite arts and useful sciences. From motives of
"conscience and grace, he dedicated himself to the immediate
"service of God, in which he was distinguished as a shining
"and very burning light by a true and faithful ministry of
"seventeen years in the first baptist church of Rhode Island;
"where the purity and evangelical simplicity of his doctrine
"confirmed and embellished by the virtuous and devout tenor
"of his own life endeared him to his flock; and justly concil-
"iated, the esteem, love, and reverence of all the wise, worthy
"and good; much humanity, benevolence, and charity breathed
"in his conversation, discourses and writings, which were all
"pertinent, reasonable and useful; regretted by all, lamented
"by his friends, and deeply deplored by a wife and numerous
"issue. He died in the forty-second year of his age, Jan. 26,
"1748. Having struggled through the vale of life in adversity,
"much sickness and pain, with fortitude, dignity and elevation
"of soul worthy of the philosopher, christian and divine."

His successor was the Rev. Edward Upham, A. M. He was born March 26, 1709, at Malden, near Boston; bred at Cambridge College, where he commenced in 1734; Ordained at Springfield in 1740, by Rev. Messrs. John Callender, of Newport, and Jeremiah Condy, of Boston. He became minister of

Jeremiah Weeden, Joseph Card, John Greenman, Henry Clark, Peleg Peckham, James Barker, Stephen Hookey, Timothy Peckham, Joseph Weeden, John Rhodes, James Brown, John Hammet, William Rhodes, Daniel Sabear, and William Greenman.

The cause of the separation was this: the said persons conceived a prejudice against psalmody, and against the restraints that the liberty of prophesying (as they termed it), was laid under; also against the doctrine of *particular redemption*; and against leaving the rite of *laying on of hands*, as a matter of indifference, and therefore withdrew in order to form themselves into a distinct society.

The most remarkable events in this church (which hath now existed for 106 years, and increased from 20 to 230), are the following: [1]. In the year 1721 a division took place, in which were principals John Rhodes and William Clagget. The pretended cause was an error in discipline. Clagget wrote a book, which he entitled "*A Looking Glass for Elder Clark and Elder Wightman.*" He that hath patience to read may read it. But their society soon dissolved. [2]. Another division happened in 1739. The chief persons concerned were Timothy Peckham, Daniel Green and James Brown. The pretended cause was reformation or a design of having a *true* and *pure* church. Mr. Green wrote a book on the occasion, and so put some on mis-spending time to read it. But this *pure church* lasted no longer than about eight years. [3]. Another division was in 1753, occasioned by some who embraced the sentiments of Arius with respect to the Trinity; principals in this secession were John Hammet and Joseph Tillinghast. But this soon came to nothing. Their creed was printed, and is yet extant.

There are yet in this church several of dividing principles, but by the prudence of the present minister all are in peace at present. The ministers it has had are the following: Rev. William Vaughan. Of him I can learn no more than that he was first minister of this church, and one of them who broke off from the other church in 1665. Some of his descendants are yet in being in the province of Connecticut. His successor was Rev. Thomas Baker, of whom I have not been able to gather

here celebrated the first Sunday in the month. The denomination of this church is that of *General Baptist*, (with exception of many individuals), holding the six points, and using psalmody. So much for its present state (1771). It originated in the year 1665, when the following persons broke off from the first church of Newport: William Vaughan, Thomas Baker, James Clark, Jeremiah Clark, Daniel Wightman, John Odlin,

1656

Lillibridge, Ephraim Macumber, Joseph Martin, Stephen Peckham, Benj. Peckham, Benoni Peckham, Benj. Peckham, jr., John Rogers, Greene Rogers, Peleg Rogers, Wm. Rogers, A. B., Elisha Shearman, Henry Smith, Jeremiah Sheffield, Constant Tabor, John Thurston, John Vial, Wm. Weeden, Wm. Weeden, jr., John Weeden, Joseph West, Capt. Valentine Wightman, John West, Richard Whitehorn, James Weeden, Income Sanford, Benj. Sanford, Peter Wilkey, Toney, Cato, Kingstown, (three negroes), Elizabeth Arnold, Mary Atwood, Mary Almey, Sarah Arnold, Alice Aronshire, Lydia Atwood, Alice Baily, Abigail Burroughs, Elizabeth Brown, Margaret Barker, Penelope Barker, Rebecca Barker, Ann Barker, Elizabeth Barker, Susanna Barker, Sarah Barker, Abigail Barker, Hannah Bailey, Mary Burroughs, Elizabeth Burroughs, Ann Bridges, Elizabeth Bush, Abigail Bogs, Lydia Barrell, Ann Bennetland, Rebecca Burrington, Ruth Chapman, Bethsheba Clark, Patience Clark, Mary Card, Christiana Cranston, Ann Carpenter, Hope Campbell, Mary Creetman, Elizabeth Clark, Mrs. Carpenter, Mary Cheese, Mary Briggs, Elizabeth Clark, jun., Mehitable Colvin, Jerusha Coffin, Mary Carr, Margaret Clark, Mary Crandall, Elizabeth Cleveland, Pricilla Card, Elizabeth Clark, sen'r, Sarah Cornell, Barbara Card, Mary Castwell, Elizabeth Chapman, Wait Carr, Elizabeth Card, Abigail Card, Sarah Card, Phebe Coggeshall, Susanna Carpenter, Mary Dun, Sarah Davenport, Abigail Dyre, Ann Dyre, Catharine Dun, Jane Finley, Frances Gardner, Abigail Gardner, Mary Gardner, Mary Gardner, jun., Sarah Green, Mary Green, Deborah Green, Elizabeth Goddard, Martha Gavet, Amey Greenman, Freelove Gardner, Ann Green, Elizabeth Green, Elizabeth Gardner, Dorcas Gardner, Abigail Goddard, Elizabeth Hookey, Sarah Hoars, Mary Hathaway, Mary Hargill, Abigail Hill, Deliverance Hall, Sarah Howland,* Deborah Hacker, Rachel Howard, Deborah Hoxsie, Amy Jones, Patience Kenny, Merrin Nichols, Mary Little, Sarah Langworthy, Esther Lillibridge, Sarah Lawton, Mary Lawton, Mary Luther, Elizabeth Lee, Lucy Lawton, Sarah Lyons, Lovis Mitchel, Mary Morsy, Mary Mundon, Mary Martin, Rebecca Green, Barbara Martin, Pricilla Oakley, Mary Pearce, Sarah Paul, Mary Phillips, Amy Peterson, Deborah Peckham, Naomi Peckham, Catharine Peckham, Jane Peckham, Virtue Peckham, Mary Peckham, Mary Peckham, jun., Ruth Pierce, Sarah Phillips, Phillis, (a negro), Sarah Rogers, Jane Richardson, Eleanor Rogers, Martha Rider, Martha Remmington, Phebe Rogers, Janny, (a negro), Lydia Sanford, Abigail Sanford, Ann Smith, Rachel Allen Swan, Sarah Ingram, Margaret Summers, Rachel Smith, Abigail Smith, Elizabeth Smith, Ruth Kirby, Wait Shaw, Martha Thurston, Phebe Taylor, Mary Tilley, Bridget Tew, Mary Thurston, Mary Tomlin, Freelove Vaughan, Susanna Vaughan, Hannah Vennable, Abigail Weeden, Mary Weeden, Hannah Weeden, Elizabeth Weeden, Sarah Weeden, Mary Weeden, jun., Rachel Warren, Martha West, Rebecca Walker, Hannah Williams, Sarah Warner, Dinah Weaver, Sarah Wilkey, Sarah Witherel, Mary Soule, Mary McGuarter, Mary Sheffield, widow Read.

[* Mother of John Howland, of Providence.—Note by another hand.]

termined to have it done in the face of the world: yet not willing to make a cross though willing to take it, he addressed the governor, (Burnet), for protection: the governor promised both his protection and his presence, and was as good as his word, which so awed the multitude that all was hush and solemn. He soon gathered a church and raised a meeting-house (chiefly at his own expense), and in the year 1724 was ordained their minister. He continued among them to Oct. 21, 1731, when he set sail for Newport, in compliance with an invitation from this church, and the same month became their minister. He married Margaret Splinters, of New York, by whom he had many children. Two are yet alive, Thomas and Jane. Thomas married into the Tillinghast family, and has one daughter named Amy. Jane is not married. He has left heaps of manuscripts, some political, some polemical, some devotional, &c., for which he was every way qualified. I have not seen anything of his in print, except an answer to the Arian creed before mentioned. He died Feb. 13, 1759, and was buried at Newport, where a tomb is erected to his memory, with the following inscription by ———— ——

"From an early institution in the languages, and mathemat-
" ical learning, he proceeded to the study of the sacred Scrip-
" tures, and from them alone derived the true christian science
" of the recovery of man to virtue and happiness. This he
" explained in his pastoral instructions. This he happily re-
" commended in his own example of gravity, piety and unblem-
" ished morals. Like his Divine Master, in his daily visitations,
" he went about doing good. He was a friend to the virtuous
" of every denomination, but a foe to established error and
" superstition; an enemy to unscriptural claims of superiority
" among the churches of our common Lord, but of protestant
" liberty and the rights of conscience an able and steady de-
" fender. From these distinguishing strictures and ruling prin-
" ciples of his character posterity may know, or at least have
" reason to judge, that while many monumental inscriptions per-
" petuate the names of those who will awake to shame and ever-
" lasting contempt, this stone transmits the memory of one who
" shall shine as the brightness of the firmament, and as the stars

more account than that he survived Mr. Vaughan, and was one of them who broke off in 1665. His successor was the Rev. John Hardin. He is said to have been a native of Kent, in Old England, and to have come to this province by way of Boston, and there to have taken to wife one Sarah Butcher. He died in 1700, and was buried in Newport grave-yard. His children were Mary, Elizabeth, Amy, Hannah and Israel, who married into the Hooky, Williams, Clark, Medbury and Turtuloe families. His successor was Rev. James Clark. He was born at Newport, in the year 1648, and was nephew to Rev. John Clark. Ordained minister of this church by Rev. Messrs. Dexter, Tillinghast and Brown, of Providence, in 1697. Died Dec. 1, 1736, and was buried at Newport, where a tomb is raised to his memory. No man can be better spoken of than he is by all who remember him. His wife was Hope Power, who bore him two children, Ann and Jonathan. These married into the Brown and Harding families. His colleague and successor was the Rev. Daniel Wightman. He was born at Narragansett, Jan. 2, 1668. Ordained in 1700, at which time he took the joint care of the church with Mr. Clark. He died Aug. 31, 1750, and was buried at Newport, where a tomb is erected to his memory. They who remember him, give him an excellent character. The last man burned in England was one Edward Wightman,* and a baptist, who, it is said, was a progenitor of this family.

Our Wightman married Catharine Holmes, by whom he had children, Elizabeth and George. These married into the Hooky and Clark families. His successor was Rev. Nicholas Ayres. He was born at a place called Chipmanslade, in the parish of Corsley, county of Wilts, in Old England, Aug. 22, 1691. Came to New York about the year 1711. Was baptized there in 1714, by Rev. Valentine Wightman, of Groton, and was the first man who submitted to the ordinance in the place. Five women were baptized there very early the same day for fear of being mobbed; but Mr. Ayers disdaining to do that in secret which he himself would have known openly, de-

[* At Litchfield, April 11, 1612.—Note by another hand.]

William Hiscox, Roger Baslar, Samuel Hubbard, Tacy Hubbard and Rachel Langworthy. The cause of the separation was their embracing the sentiments of the Sabbatarians, which indeed they had done sometime before, but kept their communion till two or three of their number relapsed to the observation of the first day, and then could keep together no longer, except those apostates, (as they called them) were expelled [from the] church.

No very remarkable event took place in this church since its commencement just 100 years ago, except that the brethren of Westerly, (who till then had been but one church), did separate Sept. 17, 1708. They met in private houses to the year 1707, when they built their first meeting-house on the spot where the present stands. This they took down in the year 1730, to make way for the present, before described. The ministers which this church hath had from the beginning are the following: Rev. William Hiscox; he became minister at the separation in 1671, and seems to have been a man of good understanding by the manner in which he vindicates his cause against Rev. Messrs. Holmes and Tory, which may be seen in the records of the first church of Newport. He died May 24, 1704, aged 66, and and was buried at Newport, where a head-stone is put up at his grave, from which I took the above date. His wife was a ————. His successor was Rev. William Gibson. He was a Londoner, and a scholar, as appears by the catalogue of his books. He arrived in Newport in the year 1665, and was ordained minister before his arrival. He left behind him a good character as a preacher and christian. His first wife was ——————. His second was a Weeden. His children ————, who married a Harris. He died March 12, 1717, aged 79. His successor was the Rev. Joseph Crandall. He was born at Westerly. Ordained minister of this church May 8, 1715. He died Sept. 13, 1737. His first wife was a ————, his second a ————, by whom he had children. These married into the families of the ————. His successor and present minister is Rev. John Maxson. He was born in that part of Westerly now called Hopkintown. Became minister of this church Nov. 24, 1754, when he was

"forever and ever." His successor is the Rev. Gardner Thurston. He has to his assistant Mr. William Rogers.* Mr. Thurston was born at Newport, Nov. 14, 1721. Ordained April 29, 1759, by Rev. Messrs. Job and Russel Mason, and Charles Holden; at which time he took the oversight of the church, and abides therein to this day, with great success and reputation†. His meeting-house and congregation are the largest among the baptists in all New England.

The third church of Newport is in Sabbath Street. The place of worship is 38 feet by 26, and well finished with pews, galleries, and a clock. It was erected in 1730, on a lot of 85 feet by 40, purchased by the congregation‡. The temporalities are, [1]. A dwelling-house, let for 10*l.* 10s. a year, the gift partly of the honorable Richard Ward, partly of Capt. Joshua Saunders, partly of Sarah Arnold. [2]. Six pounds 3s. the gift of Joseph Sanford. With these helps and perquisites the living is reputed worth 40*l.* a year to the present minister, Rev. John Maxson. The families belonging to the congregation are about 39, whereof 54§ persons are baptized and in the communion, which is here celebrated the last Saturday in the month. The distinction of this church is that of Seventh day baptist, holding general redemption, laying on of hands, using psalmody, &c. This was their state in 1771. They originated in the year 1671, when the following persons withdrew from the first church of Newport:

* Mr. Rogers was born Aug. 2, 1751. Bred at Rhode Island college, where he graduated in 1769. Licensed to preach Aug. 29, 1771. A hopeful youth.

[† He married Martha Sanford, by whom he has one daughter named Frances. Note by another hand.]

[‡ It is distant 32 miles S. by E. from Providence and 348 from Philadelphia.—Note by another hand].

§ Rev. John Maxson, *min.*, John Tanner, Esq., *deac.*, Col. Job Bennet, Esq., Capt. Wm. Bliss, Samuel Green, Joseph Southwick, Henry Bliss, Jonathan Maxson, Samuel Marryott, Joseph Carpenter, Judah Cartwright, Charles Ward, John Maxson, jun., Benedict Bliss, Brenton Bliss, Ebenezer David, Scipio and Arthur, (two negroes). Ann Sabin, Ruth Clark, Lydia Clark, Abignil Barker, Martha Reynolds, Amy Hawkins, Abigail Hall, Ruth Richardson, Mary Tanner, Freelove Saunders, Barbara Bliss, Lydia McDonold, Elizabeth Greene, Mary Shearman, Content Scofield, Mary Jersey, Sarah Greenman, Ann Cartwright, Mary Shreave, Elizabeth Bliss, Barbara Bliss, Patience Bennet, Elizabeth Clark, Elizabeth Clark, Elizabeth Clark, junior, Ann Maxson, Content Maxson, Barcha Barker, Mary Bliss, Sarah Carpenter, Elizabeth Sabin, Dorothy Fry, Martha Maccloud, Elizabeth Smith, Susanna Greenman, Elizabeth Marryott.

munion, which is here celebrated the —— Sunday in the month. The character of this church is *Particular Baptist*, holding laying on of hands no bar to communion, and using psalmody. This is their present state, (1771). They originated in the following manner: There lived in this neighborhood a small branch of the first church of Swanzy, to the number of about 26. There were also several baptized by ministers who occasionally visited the place, particularly Rev. Messrs. Gardner Thurston and James Maxwell. The number was 17. These 43 persons, (with Rev. James Manning), were constituted into a church, October 15, 1764.

The names of these constituents are printed in italics in the list of members. No very remarkable event hath happened since their constitution, except: [1]. That the first commencement in Rhode Island college was celebrated in this meeting-house, and, [2]. That the New England association originated here 1767, for which cause it is called the *Warren Association*. The first pastor of this church was Rev. James Manning, A. M. He took the care of them at the time they were constituted, and continued in the care to * 1770, when he left them to follow the college to Providence. Mr. Manning was born Oct. 16, 1738, in Elizabeth township, in the Jersey. Had his grammar learning at Hopewell school, and his academical at Jersey College, where he was graduated Sept. 27, 1762. After that he travelled, and Oct. 15, 1764, settled at Warren. On Sept. 5, 1765, he was chosen president of the college. He married Margaret, daughter of alderman Stites. Mr. Manning is an excellent man, both as to person, parts, learning and piety. His successor is Rev. Charles Thompson, A. B. He was born April 14, 1748, at Amwell, in the Jersey. Had his grammar learning at Hopewell. His academical at Rhode Island college, where he graduated in 1769. He was ordained minister of Warren, July 3, 1771, by Rev. Messrs. Ebenezer Hinds and Noah Alden. He is reputed an excellent preacher. His wife is Sarah Child, of the same Warren.

From this we pass over the bay to Greenwich. This is usually distinguished as above from the township, but should

[* May.—Note by another hand].

ordained by Rev. Messrs. Thomas Hiscox and Thomas Clark, He married.

These are all the baptist churches in the town of Newport, or in Rhode Island. There is something like a church who meet in the house that was built by the Moravians, about —— years ago. This society of the *queer ones* was gathered March 4, 1770, but in less than a year broke to pieces, their number was 17. On the 14th of April last eight of them were gathered together again, and (with a few more which Dawson baptised), reconstituted, but are not likely to hold together long. This Henry Dawson arrived from Dr. Gifford's church in London, to New York, in 1767, and offered himself to our association, but being under the censure of his church, was rejected again and again, so that he stands alone railing at associations and regular ministry.

The next church we shall mention is that of Warren. It is so distinguished from the village where the meeting-house is, in a township of the same name, and county of Bristol, 11 miles S. by E. from Providence and 328 miles from Philadelphia. The house was erected in 1763, on a lot of 50 rods square, purchased by the congregation. Its dimensions are 52 feet by 44, with pews, galleries, and a little turret, wherein is a bell, but the galleries are not finished. On the same lot is a handsome parsonage house, valued at 14*l.* a year, which is all the estate belonging to the church. The living including this is reputed worth 74*l.* to the present minister, Rev. Charles Thompson. The families belonging to the congregation are about ——, whereof fifty-six * persons are baptized and in com-

* Rev. Charles Thompson, *min.*, *John Eastabroke, Caleb Salisbury, Benjamin Cole, John West, Col. Sylvester Child, William Eastabrook, Amos Hale, Capt. John Child, Samuel Hix, exhort., Mary Ormsby, Susannah Luther, Elijah Cranstone, Frances Easterbrook, Sarah Troop, Abigail Child, Lydia Kelley, Amy Hardin, Sarah Luen, Jemima Thomas, Lydia Child, Ruth Hale, Elizabeth Hill, Mary Cole, Susanna Easterbrook, Mary Salisbury, Patience Miller*, (members of Swanzy), *Ebenezer Cole, Esq., deac., John Comer, Sarah Kennicut, Lillis Cole, Ann Bowen, Rachel Ormsby, Phebe Champlin, Mary Sims, Joanna Ormsby, Rebecca Bowen, Anna Luther, Elizabeth Luther, Rebecca Miller, James Bowen, John Thurber, Hezekiah Bowen, Huldah Bowen*, (baptized by sundry), Sarah Jollis, Daniel Brown, William Hale, Sarah Cole, Curtis Cole, Serviah Ormsby, Andrew Cole, Jemima Toogood, Mary Bowen, Anna Haile, Mary Wheaton, Martha Hammond, Patience Eastabrook, Bethia Luther.

Major, Ann Low, Catherine Hains, Frances Low, Rebecca Strait, Mary Strait, Sarah Weaver, Ruth Bailey, Phebe Low, Mary Westcott, Mary Green, Mary Wilky, Hannah Westcott, Elizabeth Pearse, Ann Rise, Margaret Gardner.

This church hath now existed for 28 years without any extraordinary event; the most remarkable follow: [1]. When the church was constituted, the boundaries of it were fixed by a line running round the meeting-house, and distinguished by the notable places it touched in the neighborhood, like the circumscription of a parish in England. The church of Providence was bounded in the same manner, when the branches of it became distinct churches. These are the first instances of the kind I have met with among the baptists, which, though by no means proper bounds of churches, yet show that the baptist church in this province comes nearer a National church than in any other country. [2]. In the year 1752, the minister became a particular baptist and proselyted several to his opinion, but the majority being on the other side made him soon resign his charge. [3]. This year, (1771), psalmody was admitted into their public worship. The next event will be, I hope, raising a salary for their minister that he may attend wholly on his ministry, and not be entangled with the world as he now is.

The first minister was Rev. Daniel Fish. He was born in Scituate township, in 1714. Ordained in the month of June, 1743, at which time he took on him the care of the church. He continued in the care thereof to 1752, and then resigned on account of his embracing the sentiments of the particular baptists. He died of the small pox at Swanzy, in the year 1764. He began to preach in the 18th year of his age, and bore a very good character. His first wife was Mercy Stone, by whom he had children, Samuel, Mary, Amos, Mercy, Caleb, Mehitable, Daniel, Abigail. His second wife was Sarah Stewart, who bare him William, Joseph, Reuben, Abigail. The Abigails and Joseph died childless. Mary and Reuben are single; the rest married into the Culver, Bailey, Willbore, Easterbrook, Burlingham, and Barton families. His successor is the present

rather be called Newtown, which is the name of the village where the meeting-house is, in the county of Kent, 15 miles S. S. W. from Providence, and —— miles from Philadelphia. The house is 30 feet square, erected in 1729, on a lot of 30 rods by 5, the gift of Clement Weaver. The situation is beautiful, being rising ground commanding a prospect of the town and harbor and a fine country. This was one reason urged why the college should be placed here. The character of this church is that of *General Baptist*, holding the six points; of late they have admitted psalmody, and are grown more moderate in sentiments. No estate belongs to this church; nor any fixed salary for the minister, though they could easily raise him 40*l.* a year. The families belonging to the congregation are about ——, whereof 52* persons are baptized and in the communion, which is here celebrated every Sabbath in a month.

This was the state of the church in 1771. For its original as a body we have no further back to look than June —, 1743, when the following persons (some belonging to the churches of Newport and Providence, some baptized at occasional visits of Rev. Messrs. Ayres, Martin and Lewis), did incorporate: Daniel Fisk, John Corpe, Samuel Basset, Adam Casey, Eleanor Cook, Benj. Weaver, Michael Spencer, Ebenezer Morphy, John Baker, Edward Casey, John Gorton, Peter Lee, Thomas Hill, Elizabeth Clark, Thomas Allen, Thomas Spreague, Geo. Vaughan, Mary Casey, Hannah Weaver, Elizabeth Weaver, Patience Corp, Mercy Fisk, Mary Morphy, Mary Weaver, Elizabeth Corp, Mary Spencer, Rebecca Strafford, Lilly Baker, Sarah Vaughan, Dorcas Basset, Elizabeth Haven, Ann Sweet, Hannah Biddlecome, Patience Cook, Quassy, (a negro), Sarah

* Rev. John Gorton (present minister) and wife, Thomas Green, *deac.*, and wife, Thomas Allen, Esq., and wife, Ebenezer Cook and wife, Jonathan Weaver and wife, Samuel Gorton, Nicholas Goddard, Ann Rice, Samuel Tillinghast and wife, Caleb Carr and wife, Mrs. Spreague, Sarah Vaughan, Hannah Johnstone, Rebecca Stafford, Catherine Trip, Mary Wightman, Ann Hill, Elizabeth Corpe, Mary Casey, Hope Campbel, Edward Casey and wife, Peter Lee, George Vaughan, Dorcas Basset, Elizabeth Havens, Mary Spiewod, (an Indian), Cæsar, (a negro), Sarah Major, Catherine Hains, Rebecca Strait, Mary Strait, Sarah Andrew, Mary Green, Mercy Wilky, Hannah Westcott, Elizabeth Stafford, Martha Foster, Mary Allen, Jane Remmington, Mrs. Carpenter, Elizabeth Price, Prudence Vaughan, Jeremy Tabor, Margaret Gardner.

ham. They met at first in private houses, particularly the house of their present minister, until they purchased the place before described. No remarkable event hath happened since their settlement except that Charles Rhodes broke off from them to become a Sandimanian and a pedobaptist. Their first minister is yet alive, viz., *Rev. Elisha Green.* He had Mr. Burlingham to his assistance, of whom we have spoken under Providence. Mr. Green was born Aug. 5, 1698, in the township of Warwick, and county of Kent. Baptized at Newport by Rev. Daniel Wightman, Dec. 5, 1717. Called to the ministry in 1741. Ordained July 30, 1764, by Rev. Messrs. Holding, Gorton and Burlingham. He married Martha Brown, by whom he had a son named James. His second wife was Abigail Dexter, who bore him Elisha and Abigail. The daughter is single. The sons married into the Burlingham, Clark, and Gorton families, and have raised him seventeen grand-children. Mr. Green hath shown himself through a course of seventy years to be a right honest and good man. He spent a considerable part of his estate in settling and supporting the church. Thus 'a parent laid out for the children,' and it is to be hoped that children will 'learn to show piety by requiting the parent.' The next church we shall mention is*——————

* The manuscript terminates thus abruptly.—[Com. Pub].

minister, Rev. John Gorton. He was born April 22, 1723, in the township of Cranston. Baptized in 1743. Ordained Sept. 6, 1753. He married Rhoda Bowen, by whom he had children, John, Phebe, Elizabeth, Mary, Bowen, Ann, Benjamin, all single except John and Phebe, who married into the Spink and Olney families.

The next church we shall mention is Cranston. It is usually distinguished as above from the name of the township where the place of worship is, in the county of Providence, about six miles S. W. from the town, and 312 miles from Philadelphia. The place of worship was originally a dwelling house purchased by the church in 1770, and made commodious for divine service. The character of the church is that of *Particular Baptist*, using psalmody and laying on of hands. Temporalities they have not; nor any fixed salary for their minister, but are able to raise him about 30*l.* if they were willing. The families belonging to them are about ——, whereof 40* persons are baptized and in communion of the church, which is here celebrated the ——— Sunday in each month.

This is the present state of Cranston. It originated in the following manner: About the year 1741, Rev. Timothy Peckham, of Newport, visited these parts and baptized one Joseph Stone, Ann Stone, Hannah Stone, and Keelah, (a negro). Soon after, some of the old baptists belonging to the churches of Providence and Warwick, embraced the calvinistic doctrine, viz., Peter Burlingham, Jeremiah Knight, Thomas Corp, Jonathan Stone, Elisha Greene, Charles Rhodes, Abigail Stone, Desire Relff, Welthan Stone, Penelope Knight, widow Rhodes, Meribah Pearse, Mary Corp, and Deborah Rhodes.

These twenty persons were, July 12, 1764, constituted into a church, with the help of Rev. Messrs. Holden and Burling-

* Rev. Elisha Green, Peter Burlingham, Jeremiah Knight, Thomas Corp, Joseph Stone, Keelah, (a negro), Wm. Stone, jun., Jabez Stone, Joseph Lockwood, Timothy Blanchard, Jacob Lockwood, William Carpenter, Josiah Westcott, John Sheldon, Benj. Dexter, Abigail Stone, Eleanor Stone, Ann Stone, Desire Relff, Welthen Stone, Penelope Knight, Mrs. Hopkins, Meribah Pearse, Lydia Sheldon, Eleanor Knight, Freelove Turner, Demas Lockwood, Sarah Stone, Wait Porter, Ann Lockwood, Atholina Lockwood, Frances Westcott, Comfort Carpenter, Mary Westcott, Wait Thornton, Ruth Gardner, Ann Lewis, Patience Beers, Rachel Joy, Ann Green.

"In the month of July, 1763, we arrived in Newport, "and made a motion to several gentlemen of the baptist de- "nomination (whereof Col. Gardner, the deputy governor, was "one), relative to a seminary of polite literature, subject to "the government of the Baptists. The motion was properly "attended to, which brought together about fifteen gentlemen "of the same denomination at the deputy's house, who request- "ed that I would draw a sketch of the design against the day "following. That day came, and the said gentlemen, with "other baptists, met in the same place, when a rough draft "was produced and read. The tenor of which was that the "institution was to be a baptist one; but that as many of other "denominations should be taken in as was consistent with the "said design. Accordingly the Hon. Josias Lyndon and Col. "Job Bennet were appointed to draw a charter to be laid be- "fore the next General Assembly, with a petition that they "should pass it into a law. But the said gentlemen pleading "unskillfulness touching an affair of the kind, requested that "their trusty friend, Rev. Ezra (now Dr.) Styles, might be "solicited to assist them. This was opposed by me as unwil- "ling to give the Dr. trouble about an affair of other people; "but they urged that his love of learning and catholicism, "would induce him readily to give his assistance. Accord- "ingly their proposal was consented to, and his assistance ob- "tained, or the draughting of the charter was left entirely to "to him, after being told that the Baptists were to have the "lead in the institution and the government thereof forever; "and that no more of other denominations were to be admitted "than would be consistent with that. The charter was drawn, "and a time and place appointed for the parties concerned to "meet and hear it read. But the vessel in which I was to sail "for Halifax going off that day, prevented my being present "with him long enough to see whether the original design was "secured. And as the corporation was made to consist of two "branches, trustees and fellows, and those branches to sit and "act by distinct and separate powers, it was not easy to de- "termine by a transient hearing what those powers might be.

"The trustees were presumed to be the principal branch of

APPENDIX III.†

In p. 9, mention was made of the college in Rhode Island government; with a reference to this appendix for its history. Young indeed the institution is, and therefore short would its history be, had it received its existence, locality, endowment and permanency like other institutions of the same nature; but contrarywise, some peculiar circumstances attend each which infer the interposition of Providence, and bespeak it to be a thing of God and not of man only. The first mover for it in 1762 was laughed at as a projector of a thing impracticable. Nay, many of the Baptists themselves discouraged the design (prophesying evil to the churches in case it should take place), from an unhappy prejudice against learning, and threatened (not only non-concurrence but) opposition. Nevertheless, a young Jerseyman (who is now at the head of the institution), went to Rhode Island government and made the design known. The reason of his attempt in this province was (as has been observed), that legislature is here chiefly in the hands of Baptists, and therefore the likeliest place to have a baptist college established by law. The remainder of what I intend to say on this head, shall be in the words of President Manning, to which I shall add the history of the first charter by Daniel Jenckes, Esq., who both (for obvious reasons), think it necessary to have them published. President Manning's narrative is as follows:

† Appendices I and II do not appear in the manuscript. The pages containing them were probably used elsewhere by the author.—[Com. Pub].

" (if any of them except himself) had seen it, and prayed that " he might have a copy for the said purpose, which he pro- " mised to return. All of which were granted.

" When the charter came to be narrowly inspected, it was " found to be by no means answerable to the designs of the " agitators and the instructions given the committee. Conse- " quently application was made to the Philadelphia Associa- " tion, (where the thing took its rise), to have their mind on " the subject, who immediately sent two* gentlemen hither to " join with the Baptists of this colony in making what altera- " tions and amendments that were to them specified before " their departure. When they arrived, Dr. Ayres, of Newport, " was added to the committee, and they happily draughted the " present charter, and lodged it, with a new petition, in proper " hands. The most material alterations were appointing the " same number of baptists in the fellowship that had been ap- " pointed (of Presbyterians) by Dr. Styles, settling the presi- " dency in the baptist society; adding 5 baptists to the trustees, " and putting more episcopalians than presbyterians in the " corporation." Thus the baptists narrowly escaped being jockied out of their college by a set of men in whom they re- posed entire confidence. How the same party in general have acted since, will appear hereafter.

I now proceed to the further history of the first charter by the said Daniel Jenckes, Esq. " While I attended the busi- " ness of the assembly (held Aug., 1763), Capt. Wm. Rogers " came to the council chamber and presented me with a paper " with a design I should sign it, adding that as it was a peti- " tion for a baptist college he knew I would not refuse. Busi- " ness not permitting me to attend to him immediately I re- " quested he would leave with me the petition and charter; " meanwhile the sergeant made proclamation requiring the " members to take their seats. In my seat I began to read the " papers, but had not done before the petition and charter were " called for, which I gave to the sergeant and he to the speaker

* Why their names are not mentioned I cannot say. However, there was no one sent but myself, although Mr. Robert Strettle Jones was so kind as to bear me com- pany to Rhode Island on the occasion.—SAMUEL JONES.

" authority, and as 19 out of 35 were to be baptists, the bap-
" tists were satisfied without sufficient examination into the
" authority vested in the fellowship (which afterward appeared
" to be the soul of the institution while the trusteeship was only
" the body), and placing an entire confidence in Dr. Styles,
" they agreed to join in a petition to the Assembly to have the
" charter confirmed by authority. The petition was preferred
" and cheerfully received, and the charter read, after which a
" vote was called for and urged by some to pass it into a law.
" But this was opposed by others, particularly by Daniel
" Jenckes, Esq., member for Providence, alleging that the As-
" sembly required more time to examine whether it was agree-
" able to the design of the first movers for it, and therefore
" prayed the house to have the perusal of it while they ad-
" journed for dinner. This was granted with some opposition.
" Then he asked the governor, (who was a baptist), whom
" they intended to invest with the governing power in said ins-
" titution? The governor answered the baptists, by all means.
" Then Mr. Jenckes showed him that the charter was so artfully
" constructed as to throw the power into the fellows' hands,
" whereof 8 out of 12 were Presbyterians, (usually called Con-
" gregationalists), and that the other four might be of the same
" denomination for aught appeared in the charter to the con-
" trary. Convinced of this, Gov. Lyndon immediately had an
" interview with Dr. Styles, (the Presbyterian minister of New-
" port), and demanded why he had perverted the design of the
" charter? The answer was, *I gave you timely warning to*
" *take care of yourselves, for that we have done so with regard to*
" *our society;* and finally observed that he was not the rogue.
" When the assembly was convened again, the said Jenckes
" moved that the affair might be put off to the next session,
" adding that the motion for a college originated with the bap-
" tists, and was intended for their use, but that the charter in
" question was not at all calculated to answer their purpose;
" and since the committee (entrusted by the baptists) professed
" they were misled, not to say imposed upon, that it was ne-
" cessary the baptists in other parts of the colony should be con-
" sulted previous to its passing into a law, especially as few

" charter. I asked for it of Dr. Ephraim Bowen who had bor
" rowed it last. The Dr. said he had lent it to Samuel Night-
" ingale, Esq. Search was made for it there, but it could not
" be found; neither do I know to this day what became of it.
" When the next General Assembly met, (last Wednesday in
" Oct., 1763), the second charter was presented, which was
" much faulted and opposed by the gentry who concerned
" themselves so warmly about the other. And one in particu-
" lar demanded that the first charter, which had been entrusted
" with me might be produced. Then I related (as above) that
" it was lost, and the manner how it was lost, but the party
" instead of believing this, very rudely suggested that I had
" secreted the charter, and in the face of the court charged me
" with a breach of trust, which brought on very disagreeable
" altercations and bickerings, till at last I was necessitated to
" say *that if there had been any foul doing it was among them*
" *of their own denomination at Providence.* Their clamors
" continued, and we gave way to them that session for peace
" sake. Meanwhile Dr. Bowen, who is a man of strict honor
" and integrity, used all means to recover the former charter,
" posting an advertisement in the most public place in town,
" and making diligent enquiry, but to no purpose.

" At the next assembly, (which met in Feb., 1764), the new
" charter was again brought on the carpet, and the same clamor
" against it, and unjust reproaches against me were repeated.
" It was said that the new charter was not like the old, and
" was constructed to deprive the Presbyterians of the benefit
" of the institution. To which it was replied, *That it was*
" *agreeable to the design of the first undertakers, and if calcu-*
" *lated to deprive the Presbyterians of the power they wanted*
" *it was no more than what they themselves had attempted to do*
" *to the Baptists.* After much and warm debate, the question
" was put, and carried in favor of the new charter by a great
" majority." This charter, which is surely a brand plucked out of the burning, is as follows: " At the General Assembly
" of the Governor and Company of the English Colony of Rhode
" Island and Providence Plantations, &c., &c.," [the charter at large to follow].

" at the board. The petition being read, a motion was made " to receive it and grant the charter. After some time I stood " up to oppose proceeding immediately on the petition, giving " my reason in words to this effect, 'I understood that the " college in question was sought for by the baptists; and that " it was to be under their government and direction with ad- " mission only of few of other religious denominations to share " with them therein, that they might appear as catholic as " could be consistent with their main design; but on the con- " trary, I perceived by glancing over the charter, while I sat " in my place just now, that the main power of government " and direction is vested in twelve fellows, and that 8 out of " the 12 are to be presbyterians, and that the other may or " may not be of the same denomination, but of necessity none " of them is to be baptist. If so there is treachery somewhere, " and a design of grossly imposing on the honest people who " first moved for the institution; I therefore desire that the " matter may lie by till the afternoon.' This was granted. In " the afternoon the matter was resumed, with a seeming reso- " lution in some to push it through at all events; but I had in- " fluence enough to stop proceeding then also. That evening " and next morning I made it my business to see Gov. Lyndon " and Col. Bennet, and to inform them of the construction of " the charter. They could not believe me for the confidence " they had in Dr. Styles' honor and integrity, until seeing con- " vinced them. What reflections followed may be better con- " cealed than published. However, we all agreed to postpone " passing the charter into a law, and did effect our purpose for " that session, notwithstanding the attempts of Mr. Ellery and " others of the Presbyterians to the contrary.

" Before the breaking up of the assembly the house, at my " request, directed the speaker to deliver the charter to me " after I had made a promise it should be forthcoming at the " next meeting of the assembly. I took the charter to Provi- " dence, and showed it to many who came to my house, others " borrowed it to peruse at home. Meanwhile, the messengers " from the Philadelphia association arrived in Newport, which " occasioned the committee of Newport to send to me for the

theless, by the adventurous and resolute spirit of the Browns, and some other men of Providence, the edifice was begun in May, 1770, and roofed by the fall of the year. The next summer the inside was so far finished as to be fit for the reception of scholars.

This college is allowed to be a neat pile of building and most pleasantly situated. The building is of brick, 150 feet by 46, four stories high, exclusive of the cellar, which is partly above ground. In the middle on each side is a projection of 15 feet, making the whole resemble a cross. In one of these projections is the Chapel, in the opposite the dining room; above is the library, the apparatus room, &c. The chambers are 52 in number, opening to large isles, running the whole length of the building. Upwards of a 100 scholars may be here accommodated. The situation of the college is remarkably airy, healthful and pleasant, being the summit of a hill pretty easy of ascent, and commanding a prospect of the town of Providence below, of the Narragansett Bay and the islands, and of an extensive county variegated with hills and dales, woods and plains, &c. Surely, this spot was made for a seat of the muses.

The first commencement (mentioned before) was celebrated at Warren, Sept. 7, 1769, whereat was a great concourse of people, who openly professed their admiration of the performances of the young gentlemen, and the regularity and decorum of the whole business of the day. The names of the candidates for degrees were:

Joseph Belton,
Joseph Eaton,
William Rogers,
Richard Stites,
Charles Thompson,
James Mitchell Varnum,
William Williams.

Some of these first sons of Rhode Island college have already begun to make a figure in divinity, law, and physic, and to show forth the praises of their *Alma Mater*. The second commencement was celebrated at Providence, Sept. 9, 1770, when the following young gentlemen became Bachelors in the Arts:

John Dennis,
Theodore Foster,
Samuel Nash,
Seth Read.

This charter lay dormant for about two years, except that some nominated in it, did qualify themselves in order to become a corporation; and did open a subscription among themselves and choose Rev. James Manning to be President. But on Sept. ——, 1766, the tuition part of it was begun at Warren by said president, who soon had eight or a dozen scholars, which brought on the first commencement in Sept. 7, 1769. Before this (Feb. 16, 1767), the Rev. Morgan Edwards, of Philadelphia, set out for Europe to solicit money towards paying the salary of the President and his assistant, (for hitherto we had no fund), and succeeded pretty well considering how angry the mother country then was with the colonies for opposing the stamp act. Afterwards the Rev. Hezekiah Smith, and others gathered small sums in America for the same purpose; but after all the endowment is so scanty that the college is in arrears to the president to this day, who has suffered considerably by it. To the year 1769 this seminary was for the most part friendless and moneyless, and therefore forlorn in so much that a college edifice was hardly thought of. But Mr. Edwards making frequent remittances from England some began to hope, and many to fear that the institution would come to something and stand. Then a building and the place of it were talked of, which opened a new scene of troubles and contentions, and that had well nigh ruined all.

Warren was at first agreed upon as a proper situation, where a small wing was to be erected in the spring of 1770, and about 800*l.* raised towards effecting it. But soon afterwards some who were unwilling it should be there, and some who were unwilling it should be anywhere, did so far agree as to lay aside the said location, and propose that the county which should raise the most money should have the college. Then the four counties went to work with subscriptions. That of Providence bid high for it, which made the county of Newport (who is jealous of Providence on account of trade), exert itself to the utmost. However, Providence obtained it, which so touched the jealousy and piqued the pride of the islanders as to make many of them enemies to the institution itself. The same is too much the case with the other disappointed counties. Never-

Hon. Stephen Hopkins, Esq., Thomas Green, Esq.,
Nicholas Easton, Esq.,

PRESBYTERIANS.

Jabez Bowen, M. D.* Nicholas Cooke, Esq.,
Ephraim Bowen, M. D., Benjamin Ellery, Esq.,
James Helme, Esq.‖

I shall finish this appendix with a letter addressed to President Manning, whom the writer supposes to have expected the friendship and help of the Presbyterians with respect to the college, had not the Baptists (in newspapers) complained of the oppression of their brethren in New England, and threatened to carry those complaints to the throne in case they should be continued any longer; at least the writer supposes the President to have ascribed their present enmity against the college, and industry to prevent youth from resorting thither to those complaints and threatenings. Part of the letter is as follows:

"I should not have thus ventured to oppose my opinion to "yours, had not facts, recent facts, decided the matter in my "favor, and shown that the goodness and candor of the Presi- "dent have imposed on his judgment. Remember you not the "first charter? While the baptist college was yet in embryo, "they very disingenuously opposed it as such, and contrived to "make it their own. Since which disappointment Dr. Styles "would have nothing to do with it, though courted again and "again to accept even a fellowship therein. And when the "present charter was presented to the Assembly, at South "Kingston, remember you not what clamor they raised against "it there? and what stout opposition they made to the passing "of it, insomuch that its friends thought it best to desist? and "how they triumphed afterwards? And when the affair was "brought on again at East Greenwich, the next session, you "can never forget with what heat and coarse expressions the "same oppositions were renewed; nor the mortification and "murmurings which the passing of it occasioned. It is true, "while the charter lay dormant they remained easy, and, (as "you say), appeared well pleased when you had set it on foot

‖ The name of James Helme has been written in by a modern hand.

The third commencement was celebrated this year, Sept. 7, in the same place. The graduates were—

Thomas Arnold,	Benjamin Farnham,
Micah Brown,	Thomas Ustick,
Ranna Cossit,	Samuel Ward.

The honorary degrees of A. M. were conferred at each commencement on many worthy gentlemen, both European and American. The following is a list of the present fellows and trustees of this college. N. B. They distinguished with a * are fellows:

BAPTISTS.

Rev. James Manning, A. M. and Prest.,*	Rev. Samuel Winsor,
	Josias Lyndon, Esq.,
Rev. Edward Upham, A. M.*	Job Bennet, Esq.,
Rev. Morgan Edwards. A. M.*	Peleg Barker, Esq.,
Joshua Babcock, M. D.*	Rev. Russel Mason,
Thomas Eyres, M. D.*	Rev. Isaac Backus,
Rev. Hezekiah Smith, A. M.*	Sylvester Child, Esq.,
Rev. Sam'l Stillman, A. M.*	John Tanner, Esq..
Rev. John Davis,‡ A. M.*	Nathan Spear,
Hon. Samuel Ward, Esq.,	William Brown, Esq.,
John Tillinghast, Esq.,	Rev. Joshua Clark,
Joseph Brown, Esq.,	Rev. John Gano,
Daniel Jenckes, Esq.,	John Warren, Esq.,
Nicholas Brown, Esq.,	John Stites, Esq.§
Rev. Gardner Thurston,	Henry Ward, Esq.
Rev. John Maxson,	

CHURCHMEN.

Rev. George Bisset, A. M.*	Joseph Russel, Esq.,
Hon. Joseph Wanton, Esq.,	George Hazard, Esq.,
James Honeyman, Esq.,	Francis Willet, Esq.

QUAKERS.

Jonathan Easton, M. D.*	John G. Wanton, Esq.,
Joseph Galloway, Esq.,*	Edward Thurston, Esq.,

‡ The name of Rev. John Davis has been written in by a modern hand.
§ A pencil line has been drawn across this name by a modern hand.

" byterians, you could not do at all. I need not inform you " that while I deal in generals I except the honest, the trusty, " and the good; and some such Presbyterians I met with in " their connexions with this college. God send us more such " and mend the rest."

APPENDIX IV.

In p. —, reference was made to this appendix from the letters of Rev. Obediah Holmes. The first that came to my hands is without a date, though by the contents it must have been written soon after his release from Boston, which happened Sept. 4, 1651: " Unto the well beloved brethren John Spils- " bury, William Kiffin, and the rest that, in London, stand fast " in that faith, and continue to walk steadfastly in that order " of the gospel which was once delivered unto the saints by " Jesus Christ, Obediah Holmes, (an unworthy witness that " Jesus is the Lord, and of late a prisoner for Jesus's sake at " Boston), sendeth greeting:

" Dearly beloved and longed for: My heart's desire is to hear " from you, and to hear that you grow in grace and in the " knowledge of our Lord and Saviour Jesus Christ; and that " your love to him and one another (as He hath commanded) " aboundeth, would be the very joy and great rejoicing of my " soul and spirit. Had I not been prevented by my beloved " brethren of Providence, who wrote unto you (wherein you " have my mind at large), and also by our beloved brother " Clark, of Rhode Island, who may (if God permit) see you,* " and speak with you, mouth to mouth, I had here declared " myself in that manner, but now I forbear, and because I have " an experimental knowledge in myself, that in members of the " same body (while it stands in union with the head) there is

* By the above it appears that the letter was written before Mr. Clark went for England, which was Nov. —, 1651.

" at Warren. But the reason of that is obvious; they knew " that while the college stood friendless and moneyless, (as it " then did), they should have the pleasure to see it fall, and to " mock them who began to build a tower and were not able to " finish it. But seemed they good humored when money came " thither from Europe? Or did they not look as the man of " Bristol did at your first commencement; and put the same " invidious construction upon everything that he did on the " complaisance you showed him that day? Their good affec- " tion towards the college edifice was but varnish; for while " with specious arguments they would have it here, and anon " there, and then in another place, they were only working to " prevent its being anywhere; and as it had a locality, and the " beginning of existence at Providence, did they not (with " some misled baptists) attempt to get another college to destroy " yours? and actually carried their design through the lower " house. This also failing, what remains but to prevent youth " from resorting to it. Their slandering the officers of instruc- " tion, as insufficient, the town where it is as a lawless place; " the college as wanting government, their representing it as a " nest of anti-baptists calculated to make proselytes; their " visiting grammar schools and tampering with masters and " parents; their scolding presbyterian youth when they enter " with you, (as your neighbor Rowley did, who is capable of " nothing but what is gross and indelicate); their refusing to " pay their subscriptions, &c., are all intended to hurt what " they could neither prevent nor destroy. Think you that their " present opposition to the college is the effect of those news- " paper complaints and threatenings of presbyterian oppression " in New England? Why then did they oppose it before those " complaints and threatenings had existence? Think you that " they will be its friends should we desist from those complaints " and court their favor? It cannot be expect God should " once teach them to love their neighbors as themselves, and " to do as they should be done by. Destroying the Baptist " college will pacify them, and nothing else; the existence of " that on the hill of Providence is a Mordecai in the gate. I " told you long ago that if you could not do without the Pres-

"upon the first day of the week: and having received these "straight charges one of the three discovers the sandy foun- "dation upon which he stood, who, when the flood came, and "the wind blew, fell, yet it pleased the Father of Mercies (to "whom be the praise) to give us strength to stand and to tell "them it was better to obey God rather than men; and such "was the grace of our Lord to us ward that though we were "had from court to court yet we firmly resolved to keep close "to the rule and to obey the voice of our Lord, come what "will come. Not long after these troubles, I came upon oc- "casion of business into the colony of Massachusetts with two "other brethren, (as brother Clark, being one of the two, can "inform you) where we three were apprehended,* carried to "the prison at Boston,† and so to the court, and were all sen- "tenced. What they laid to my charge you may read in my "sentence, (see p. 76), upon the pronouncing of which as I "went from the bar I expressed myself in these words: '*I* "'*bless God I am counted worthy to suffer for the name of* "'*Jesus.*' Whereupon John Wilson† (their pastor as they

*The following is a copy of the Warrant by which they were apprehended: "By "virtue hereof, you are required to go to the house of William Witters, and so to "search from house to house for certain erroneous persons, being strangers, and "them to apprehend, and in safe custody to keep, and to-morrow morning, by "eight of the clock, to bring them before me, ROBERT BRIDGES. To the constable "of Lin, 2d of 5th m. 1651." After being taken and carried to meeting, they were the next day committed. This is the mittimus: "To the keeper of the prison of "Boston By virtue hereof you are required to take into your custody from the "constable of Lin, or his deputy, the bodies of John Clark, Obadiah Holmes, and "John Crandall, and them to keep until the next county court, to be held at Bos- "ton, that they may then and there answer to such complaints as may be alleged "against them for being taken by the constable at a private meeting at Lin, upon "the Lord's day exercising among themselves, to whom divers of the town repaired "and joined with them, and that in time of public exercise of the worship of God; "as also for offensively disturbing the peace of the congregation at their coming "into the public meeting in the time of prayer, in the afternoon, and for saying and "manifesting that the church of Lin was not constituted according to the order of "our Lord, and for such other things as shall be alleged against them concerning "their seducing and drawing aside of others after their erroneous judgments and "practices, and for suspicion of their having their hands in re-baptising of one or "more among us, as also for neglecting or refusing to give in sufficient security "for their appearance at the said court; hereof fail not at your peril. 22-5-1651. "BOB BRIDGES."

† "This Wilson," (saith Gov'n'r Hutchinson, Vol. 1, p. 258), "left an amiable "character, and is represented by his cotemporaries as one of the most humble,

" a sympathizing which passeth through and also remaineth in " each particular (so that one member can neither mourn nor " rejoice, but all the members are ready to mourn or rejoice " with it), I shall the rather impart unto you some dealings " which I have had therein from the sons of men and the gra- " cious supports which I have met with from the Son of God, " (my Lord and yours), that so like members you might re- " joice with me, and might be encouraged by the same experi- " ment of his tender mercies to fear none of those things which " you shall suffer for Jesus sake.

" It pleased the Father of Light, after a long continuance of " mine in death and darkness, to cause life and immortality to " be brought to light in my soul, and also to cause me to see " that this life was by the death of his Son (in that hour and " power of darkness procured) which wrought in my heart a " restless desire to know what that Lord (who hath so dearly " bought me) would have me do; and finding that it was his " last will (to which none is to add, and from which none is to " detract), that they which had faith in his death for life, " should yield up themselves to hold forth a lively consimili- " tude or likeness unto his death, burial, and resurrection, by " that ordinance of baptism, I readily yielded thereto, being by " love constrained to follow that lamb (that takes away the sin " of the world) whither so ever he goes. I had no sooner " separated from their assemblies and from communion with " them in their worship of God, and thus visibly put on Christ, " (being resolved alone to attend upon him, and to submit to " his will), but immediately the adversary cast out a flood " against us, and stirred up the spirits of men to present my- " self and two more to Plymouth Court, where we met with " four petitions against our whole company, to take some speedy " course to suppress us; one from our own plantation with 35 " hands to it; one from the church (as they call it) of Taunton; " one from all the ministers in our colony, except two, if I mis- " take not; and one from the Court of Boston, in Massachu- " setts, under their secretary's hand; whereupon the court " straightly charged us to desist, and neither to ordain officers " nor to baptize, nor to break bread together, nor yet to meet

" member thyself, thy birth, breeding and friends, thy wife,
" children, name, and credit; but as this was sudden so there
" came in sweetly from the Lord, as sudden an answer, 't'is
" 'for my Lord.' I must not deny him before the sons of men,
" (for that is to set men above him), but rather lose all,—yea,
" wife, children, and mine own life, also. To this the tempter
" replied: Oh! but that is the question, is it for him? Is it
" not rather for my own or some others' sake? thou hast so
" professed and practiced and now art loth to deny it; is not
" pride and self love in the bottom? Surely this temptation
" was strong. And thereupon I made diligent search after the
" matter, as formerly I had done, and after a while there was
" even as it had been a voice from heaven in my very soul,
" bearing witness with my conscience that it was not for any
" man's cause or sake in this world that so I had professed and
" practiced, but for my Lord's cause and sake, and for him
" alone, whereupon my spirit was much refreshed; as also in
" the consideration of these three scriptures which speak on
" this wise: Who shall say anything to the charge of God's
" elect? Although I walk through the valley and shadow of
" death I will fear no evil, thy rod and thy staff shall comfort
" me; and he that continueth to the end, the same shall be
" saved."

" But then came in the consideratien of the weakness of the
" flesh to bear the strokes of the whip though the spirit was
" willing; and hereupon I was caused to pray earnestly unto
" the Lord that He would be pleased to give me a spirit of
" courage and boldness, a tongue to speak for him, and strength
" of body to suffer for his sake, and not to shrink or yield to
" the strokes, or shed tears lest the adversaries of the truth
" should thereupon blaspheme and be hardened, and the weak
" and feeble-hearted discouraged; and for this I besought the
" Lord earnestly; at length he satisfied my spirit to give up,
" as my soul, so my body to him, and quietly to leave the
" whole disposing of the matter to him; and so I dressed my-
" self in as comely a manner as I could, having such a Lord
" and master to serve in this business. And when I heard the
" voice of my keeper come for me, even cheerfulness did come

" call him) strook me before the judgment seat, and cursed me,
" saying, '*The curse of God or Jesus go with thee.*' So we
" were carried to prison, where, not long after, I was deprived
" of my two loving friends; at whose departure the adversary
" stept in, took hold on my spirit, and troubled me by the
" space of an hour, and then the Lord came in and sweetly
" relieved me, causing me to look to himself. So was I stayed
" and refreshed in the thoughts of my God. And although,
" during the time of my imprisonment, the tempter was busy,
" yet it pleased God so to stand at my right hand, that the
" motions were but sudden and so vanished away; and although
" there were that would have paid the money if I would
" accept it, yet durst not accept of deliverance in such a way,
" and therefore my answer to them was, that although I would
" acknowledge their love to a cup of cold water, yet could I not
" thank them for their money if they should pay it; so the
" court drew near, and the night before I should suffer accord-
" ing to my sentence, it pleased God I rested and slept quietly.
" In the morning many friends came to visit me, desiring me
" to take the refreshment of wine and other comforts; but my
" resolution was not to drink wine nor strong drink that day
" until my punishment was over, and the reason was, lest in
" case I had more strength, courage and boldness, than ordin-
" arily would be expected, the world should either say he is
" drunk with new wine, or else that the strength and comfort
" of the creature have carried him through; bnt my course
" was this: I desired brother John Hazell to bear my friends
" company, and I took myself to my chamber, where I might
" communicate with my God, commit myself to him, and beg
" strength from him. I had no sooner sequestered myself and
" come into my chamber but Satan let fly at me, saying: Re-

" pious, and benevolent men of the age." Sad age, therefore, [*says Mr. Edwards*]. What? amiable, most humble, most pious, most benevolent; and yet a striker, a cuffer, and curser of a fellow minister! Was not this Bishop Bonner's practice? If Paul had been at the judgment seat instead of Holmes, would he not say (as he did in a similar case), "Thou whited wall, smitest and curseth thou me contrary " to the law of thy function?" No wonder that Gov. Endicott was a cuffer, and knew not that it was wrong, since his parson showed him the way.

See Hutch. Hist., Vol. 3, p. —.

"Still, Mr. Flint calls to the man to do his office. So be-
"fore and in the time of his pulling of my clothes, I continued
"speaking, telling them that I had so learned that for all Bos-
"ton I would not give my body into their hands thus to
"be bruised upon another account, yet upon this I would not
"give the hundredth part of a wampum peague† to free it out
"of their hands, and that I made as much conscience of unbut-
"toning a button as I did of paying the 30*l.* in reference there-
"unto. I told them, moreover, the Lord having manifested
"his love towards me in giving me repentance towards God
"and faith in Jesus Christ, and so to be baptized in water by a
"messenger of Jesus Christ into the name of the Father, Son
"and Holy Spirit, wherein I have fellowship with him in his
"death, burial, and resurrection, I am now come to be bap-
"tized in afflictions by your hands, that so I may have further
"fellowship with my Lord, and I am not ashamed of his suf-
"ferings, for by his stripes am I healed. And as the man
"began to lay the strokes upon my back, I said to the people,
"though my flesh should fail, and my spirit should fail, yet
"God will not fail. So it pleased the Lord to come in and so
"to fill my heart and tongue as a vessel full, that with an audi-
"ble voice I brake forth praying unto the Lord, not to lay
"this sin to their charge; and telling the people, that now I
"found he did not fail me, and therefore now I should trust
"him forever who failed me not; for in truth, as the strokes
"fell upon me I had such a spiritual manifestation of God's
"presence as the like thereto I never had nor felt, nor can with
"fleshy tongue express, and the outward pain was so removed
"from me that, indeed, I am not able to declare it to you; it

"indulgency of tender-hearted friends, without my consent, and contrary to my
"judgment, the sentence and condemnation of the court of Boston (as is reported),
"have been fully satisfied on my behalf, and thereupon a warrant hath been pro-
"cured by which I am secluded the place of my imprisonment, by reason whereof
"I see no other call at present but to my habitation, and to those near relations
"which God hath given me there; yet, lest the cause should hereby suffer, (which I
"profess in Christ), I would hereby signify, that if yet it shall please the honored
"magistrates or general court of the colony to grant my former request under
"their secretary's hand I shall cheerfully embrace it, and, upon your motion shall,
"through the help of God, come from the island to attend it, and hereunto I have
"subscribed my name 11th d. 6th m., 1651. JOHN CLARK."

† A kind of money current among the Indians, value one-sixth of a penny.

" upon me; and taking my testament in my hand, I went along " with him to the place of execution, and after common salutation, there stood. There stood by, also, one of the Magistrates, by name Mr. Increase Nowell, who for a while kept " silent, and spoke not a word, and so did I, expecting the " Governor's presence; but he came not. But after a while " Mr. Nowell bade the executioner do his office. Then I desired to speak a few words, but Mr. Nowell answered, It is " not now a time to speak; whereupon I took leave and said: " Men, brethren, fathers and countrymen, I beseech you give " me leave to speak a few words; and the rather because here " are many spectators to see me punished, and I am to seal " with my blood if God give me strength, that which I hold " and practice in reference to the Word of God and the testimony of Jesus, that which I have to say in brief is this: Although I confess I am no disputant, yet seeing I am to seal " what I hold with my blood, I am ready to defend it by the " Word, and to dispute that point with any that shall come " forth to withstand it. Mr. Nowell answered me, now is no " time to dispute. Then, said I, then I desire to give an account of the faith and order I hold. And this I desired three " times, but in comes Mr. Flint and saith to the executioner, " Fellow, do thine office, for this fellow would but make a long " speech to delude the people. So I, being resolved to speak, " told the people: That which I am to suffer for is for the " Word of God and the testimony of Jesus Christ. No, saith " Mr. Nowell, it is for your error, and going about to " seduce the people. To which I replied: Not for error, for " in all my imprisonment wherein I was left alone, (my brethren being gone), which of all your ministers in all that time " came to convince me of error? and when upon the court's " words a motion was made for a public dispute, and upon fair " terms, so often renewed and desired by hundreds, what was " the reason it was not granted? Mr. Nowell told me it was " his fault, who went away and would not dispute.* But " this the writing will clear at large.

* Mr. Clark was aware this would be said when he found the dispute was evaded, wherefore he wrote the following letter to the Magistrates: " Whereas through the

" man can prove that the first spoke anything. And for the " second, he only said this: 'blessed be the Lord.' Yet, these " two for taking me by the hand and thus saying (after I had " received my punishment) were sentenced to pay 40s. or be " whipped. Both were resolved against paying their fines, " nevertheless, after one or two days' imprisonment, one paid " John Spur's fine and he was released, and after six or seven " days' imprisonment of brother Hazell, (even the day when " he would have suffered), another paid his, and so he escaped, " and the next day went to visit a friend about six miles from " Boston, where he the same day fell sick, and within ten days " he ended this life. When I was come to the prison it pleased " God to stir up the heart of an old acquaintance of mine, who " with much tenderness (like the good Samaritan) poured oil " into my wounds and plastered my sores,* but there was " present information given what was done, and inquiry made " who was the chirurgeon, and it was commonly reported he " should be sent for; but what was done I yet know not. Now " thus it hath pleased the Father of mercies so to dispose of " matters that my bonds and imprisonments have been no hind- " erance to the gospel, for before my return some submitted " to the Lord and were baptized, and divers were put upon the " way of inquiry. And now being advised to make my escape by " night because it was reported that there were warrants forth " for me, I departed, and the next day after (while I was on " my journey) the constable came to search at the house where " I lodged. So I escaped their hands, and was, by the good " hand of my Heavenly Father, brought home again to my near " relations, my wife and eight children, (the brethren of our " town and Providence having taken pains to meet me four " miles in the woods where we rejoiced together in the " Lord). Thus have I given you as briefly as I can a true " relation of things. Wherefore, my brethren, rejoice with " me in the Lord, and give all glory to him (for he is worthy) " to whom be praise forevermore; to whom I commit you, and

* Those who have seen the scars on Mr. Holmes' back, (which the old man was wont to call the marks of the Lord Jesus), have expressed a wonder that he should live. In a manuscript of ———— Jenckes, Esq., I have met with this paragraph.

" was so easy to me that I could well bear it, yea, and in a " manner felt it not, although it was grievous, as the spectators " said, the man striking with all his strength, (yea, spitting on " his hand three times, as many affirmed), with a three-corded " whip, giving me therewith thirty strokes.* When he had " loosed me from the post, having joyfulness in my heart and " cheerfulness in my countenance, (as the spectators observed), " I told the Magistrates, *You have struck me as with roses*, " and said, moreover, Although the Lord hath made it easy to " me yet I pray God it may not be laid to your charge. After " this many came to me rejoicing to see the power of the Lord " manifested in my weak flesh. But sinful flesh (takes occasion " hereby to bring others in trouble) informs the magistrates " hereof, and so two† more were apprehended as for contempt " of authority. Their names were John Hazell and John " Spur,‡ who came indeed and did shake me by the hand, but " did use no words of contempt, or reproach unto any. No.

* Mr. Clark says 90, which is no contradiction, for 30 strokes with an instrument of three cords are equal to 90 [with one].

† There were warrants issued out against 13 persons, but the other 11 escaped, some by hiding, and others by disguising themselves in women's clothes.

‡ Hazell and Spurr were taken the next day; the warrants I have not seen, but their mittimus was as follows: " To the keeper or his deputy.—By virtue hereof " you are to take into your custody and safe keeping the body of John Spur, for a " heninous offence by him committed; hereof not to fail. Take also into your safe " keeping John Hazell. Dated the 5th of the 7th month, 1651. By the court. In- " CREASE NOWELL." The henious offence mentioned is contained in these depositions. " I, ———— Cole, being in the market place when Obadiah Holmes came " from the whipping post, John Spur came and met him presently, laughing in his " face, saying: blessed be God for thee, brother; and so did go with him, laughing " upon him up towards the prison." The other deposition was this: " I, Thomas " Bultolph, did see John Spur come to Obadiah Holmes, so soon as he came from " the whipping post, laughing in his face, and going along with him towards the " prison." The deposition against Hazell was this: " I, ———— Cole, saw John " Hazell take Obadiah Holmes by the hand, but what he said I cannot tell." Yet, for these henious offences the court sentenced them to receive ten lashes or pay 40s. fine apiece. The latter they could not do with a clear conscience, and therefore were preparing for such another scourging as they saw Mr. Holmes receive. But some, without their knowledge, paid the fines. Nevertheless, the thing so affected Mr. Hazell that he sickened and in a few days died, being a man of near four score years old. The principal complaints of these five baptists were, " That they were re- " fused the privileges of Englishmen, viz., to have council, to be tried by a jury, to " know what law they had transgressed." To this last Gov. Endicott replied, "You " have denied infant baptism, and deserve to die; I will have no such trash brought " to our jurisdiction."—(Clar. Nar., p. 7, 27, &c).

" church representative, and if four of them had done it, it had
" been a church act; when this comes to the congregation with
" much ado he got five more to himself, and then they were 12
" and we 11; then they owned themselves to be the church,
" and so began to deal with me for saying they had abused the
" church and had taken from their power, whereupon I told
" them I should renounce them and not have any more fellow-
" ship with them, till either they saw their sin or I further
" light. After that divers others to the number of seven or
" eight fell off from them, and we met once a week and every
" first day, and so continued for a long space of time; ye, and
" the day was known when we intended to be baptized, and
" there were many witnesses observing our faith and order;
" and yet not one man or woman of Mr. Newman's company
" ever came to deal with me for evil either in judgment or
" practice, until a long time after that appointment of our Lord
" was dispensed. Thus I say, when I had separated from them,
" and a long time after, I understood by their messenger that
" they intended to proceed against me. So I desired the mes-
" senger to tell me for what evil? He told me I should know
" when I came there. So I sent one of their own brethren to
" tell them from me, though I owned them not as brethren, yet
" if any man or woman had ought against me I would come
" to them, although they had not dealt with me according to
" any rule. But none came to me, nor charged me with any
" evil. And when upon occasion I came before all the con-
" gregation and strangers, I demanded for what cause it was
" that they proceeded against me, seeing I had sent them be-
" fore, and no man accused me? Mr. Newman told me it was
" for non-appearance. And now judge of the evil in your own
" way, and that for my ex-communication (as you call it), I
" am by you rendered that wicked person. As for the sus-
" picion of that most abominable evil of uncleanness and adul-
" tery (which many think I am guilty of by reason of some
" persons' speeches), I desire to bless my Lord God who hath
" caused me to deny all uncleanness and wickedness, and God
" forbid that I should take the members of Christ and make

"put up my earnest prayers for you, that by my late experi-
"ence (who have trusted in God and have not been deceived)
"you may trust in him perfectly. Wherefore, my dearly be-
"loved brethren, trust in the Lord, and you shall not be
"ashamed nor confounded. So I also rest, yours in the bond
"of charity. OBADIAH HOLMES."

This tragedy (of Mr. Holmes) made the minds of the common people of Boston evil affected towards the Magistrates and Governor, wherefore (like all persecutors) they found it necessary to represent the persecuted as very bad men; and that it was doing a pleasure to God and man to punish them. What slanders were raised against Mr. Holmes, are hinted at in the following letter addressed to Gov. Endicott, the chief slanderer. It is dated 12th of the 7th month, 1651:

"Honoured Sir: However you may judge of me, yet am I
"daily waiting to stand before him who shall judge quick and
"dead. And now, because I am under reproach and censure
"by many, and the more by reason of some words spoken by
"yourself as though I were an evil person in life and conver-
"sation, and although I may be accounted a fool, yet as a fool
"hear me a little to plead mine innocency; and I hope you
"will not too far condemn me until you hear me speak. Sir,
"I acknowledge only by free grace and his power alone that I
"have been kept. And what my life and manner of conversa-
"tion was for six or seven years while I was with you, I ap-
"peal to yourself, and the experiences you have had of me;
"and to your elders and to the whole church, who ever re-
"proved me of sin? And ye recommended me to others. And
"for the four years' time I walked with them of Rehoboth,
"who also should have reproved me if under sin. But when
"it pleased the Lord to cause me to hear his voice, I separated
"from them, which was occasioned by an unrighteous act of
"theirs, as I judged, that seven of the brethren should pass
"an act of admonition upon a brother without the consent of
"the rest, we being 23 in number who might all, in one hour's
"space, if in health, have come together; so when I heard of
"it I went to Mr. Newman and told him of the evil which he
"and the other six had done. He told me they were the

" them the members of an harlot. And I challenge all men
" and women that dare stand before the judgment seat of the
" Lord to come forth and say if they ever heard unclean words
" proceed out of my mouth, or any unseemly gesture, much
" less action, to any in my life at Salem, Seacunk, or else-
" where; yea, let them come forth before any to meet me in
" private or in public, upon my friends' request, without the
" magistrate's warrant. But I remember my Lord was called
" Belzebub; and what though I be called an adulterer, or
" witch, or blasphemer? Every one saith what he pleases.
" Yet, I stand before the judgment seat of the Lord. And
" whereas it was also reported that I baptized goodwife Bow-
" dish naked, I bless the Lord he hath taught me to do that
" which is comely and of good report; yea, and I know a man
" or woman may be drowned in their clothes, or buried in the
" earth with their clothes, but that she had comely garments
" from the crown of her head to the soles of her feet, many
" being present with her husband can testifie. And if any be
" pleased to reproach me behind my back, and not to speak to
" my face, let them know that the Lord knows how to deliver
" the innocent, unto whom I commit myself with my prayer for
" you, and am yours still, as formerly, to command in all law-
" ful things. OBADIAH HOLMES."

Horatio G. Jones jr

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VOL. II.

BY MORGAN EDWARDS, A. M.
AND QUONDAM FELLOW OF R. I. COLLEGE.

Lo! a people that dwell alone; and shall not be reckoned among the nations. EXOD.

PHILADELPHIA:

PRINTED BY THOMAS DOBSON, AT THE STONE-HOUSE, IN SECOND-STEET.
MDCCXCII.

PREFACE.

ALTHOUGH the following ſheets aſſume not the title of *Hiſtory*, but of *Materials* towards a hiſtory, yet, it is preſumed, that not many queries can be made (relative to the riſe, progreſs, and preſent ſtate of Jerſey Baptiſts) which will not meet with ſatisfaction in one part or the other of them: ſhould they deſerve blame for defects or errors, the publiſher can aſſure his readers, that neither want of care nor want of labour have been the cauſe; for he has viſited the churches from Cape-may, in the ſouth, to Wantage in the north extremity of Jerſey; which took eight months time, and near thirteen hundred miles travel; he has examined their records, and the records of their town-

that other copies remain unſold in the hands of friends: ſhall he take this opportunity to deſire thoſe friends to ſend them to Dr. William Rogers, profeſſor of Engliſh and Oratory in the college of Philadelphia? —But though he ſuffered ſuch loſſes, and, for years, ſtood alone in the undertaking, yet was he not diſcouraged: ſo convinced was he of the neceſſity of a hiſtory of the American Baptiſts in order to accompliſh a favourite project which he mentioned in the preface to his firſt volume, and which has, ſince, been executed in ſome degree: accordingly, he viſited the eaſtern churches as far as New-Hampſhire, gathering materials towards their hiſtory; ſuch of them as he had put in any order he ſent to Mr. Backus * when he heard of his deſign.

* Mr Backus publiſhed a hiſtory of the *New England* Baptiſts in 1777, for which he received the thanks of the aſſociation, and that very deſervedly: but could that intelligent writer be prevailed upon to add an appendix to his hiſtory he would oblige many, viz. an appendix containing a more particular account of all the Baptiſt churches in the eaſtern ſtates, I mean of their number; the manner of their originations; their diſtinctions with regard to faith and order; when conſtituted; the names and number of the conſtituents, the preſent number of members and families belonging to

ſhips; queſtioned ancient perſons; and has taken every other ſtep which promiſed him information and certainty in his undertaking: but he has to lament the loſs of church records in the late war; the inſufficiency of them which remain; and the burning (with his houſe) a volume which he had prepared for the preſs upwards of twenty years ago: nevertheleſs he is not without comfort: for he has lived to ſee the ſpirit of hiſtory and of other refinements riſing among the Baptiſts: it was not ſo when he publiſhed his firſt volume in the year 1770: for in gathering materials towards that volume he was often accoſted in the following manner by perſons from whom better might be expected; "What "good will your hiſtory do? You take "much pains to no purpoſe! You are num-"bering the people like David, &c." Such talk prognoſticated no great attention to his book, nevertheleſs he printed it; and loſt about thirty pounds by the edition: one cheſt, and a box containing a hundred volumes, were taken from him: had he thoſe volumes now, they would fetch him 20 pounds; for there is a demand for the book; one man took the few unbound copies in his poſſeſſion. He is informed

that

Southern ſtates) thoſe papers were ſent to him with great good will—I will no longer weary my reader with preambling after having expreſſed one earneſt requeſt, viz. That if he ſhould diſcover any errors or defects in the following ſheets he will be pleaſed to ſend me notice of them: and the one ſhall be corrected and the other ſupplied in a poſtſcript; for I would adviſe no purchaſer to bind this volume, becauſe it is more than poſſible that other volumes will follow, containing materials towards a hiſtory of the Baptiſts in Maryland, Delaware, Pennſylvania and New York: and the five may be bound nearly as cheap as one.

MORGAN EDWARDS.

Pencader, State of Delaware,
May 1, 1790.

MATERI-

In 1771 and 1772, he viſited the churches from Pennſylvania to Georgia which coſt him the tiring of two horſes, and a ride of about three thouſand miles: he gathered the hiſtory of thoſe churches with a view it ſhould be publiſhed; but receiving a letter, laſt ſummer, from Mr. Leland, (requeſting the uſe of his papers to help compiling the hiſtory of the Baptiſts in the Southern

to each; remarkable events in ſucceſſion; the names, births, and characters of their firſt and ſucceeding miniſters; the number and hiſtory of their meeting houſes; their diſtances and bearings from Philadelphia. Perhaps it will be ſaid, "This "would be too particular; and too much derange "hiſtorical facts?" I have ſufficient reaſon to know the contrary; for materials towards a hiſtory cannot be too particular: the Baptiſt intereſt in America is too young to admit a hiſtorical narrative which ſhall be entertaining; it would be like the hiſtory of a child; and as to the other objection, are not all hiſtories divided into ſections or chapters? and why may not each Baptiſt church be a chapter or ſection? There can be no fact (intereſting to Baptiſts as ſuch) but belongs to ſome church or member of a church; and if each of ſuch facts be placed where it belongs, will not all facts be comprehended? This method gained my approbation at firſt; and after more than twenty years attention it retains the preference it gained. Why ſhould we be held to one mode of writing hiſtory, when another mode offers which is as informing, but much more conciſe.

MATERIALS, &c.

INTRODUCTION.

SOME time after the year 1608, the Hollanders made a ſettlement on the ſpot where New-York now ſtands; and in 1614 obtained a patent from their countrymen: in conſequence of which (and a pretended purchaſe from Capt. Hudſon) they claimed a right to all the country from the river Connecticut to the river Delaware, and therefore to that part now called, *Jerſey*. But neither patent nor purchaſe availed them; for Charles the Second, put in a prior claim, and ſupported his claim with armed forces which the Hollanders were not able to reſiſt: nevertheleſs they kept poſſeſſion to the treaty of Breda in 1667. About four years before ſaid treaty, the king gave the country to his brother the duke of York; and the duke, the ſame year, ſold the weſtern part (*Jerſey*) to Lord Berkley and Sir George Carteret: thoſe two gentlemen did immediately form a conſtitution, or bill of rights, for ſuch as ſhould be ſettlers; the ſixth

and

PART I.

Treats of the Firſtday Baptiſts.

THE faith and order of theſe are the ſame with thoſe of their brethren in Pennſylvania and neighbouring ſtates, with whom they ſtand connected in aſſociation. Of theſe there are 24 churches of which we ſhall treat according to ſeniority; and therefore begin with

MIDDLETOWN.

THIS church is diſtinguiſhed, as above, from the village where the meeting-houſe ſtands, in a townſhip of the ſame name, and county of Monmouth, about 79 miles E.N.E. from Philadelphia; the houſe meaſures 42 feet by 32, erected in 1734, on the lot where ſtood the old place of worſhip; to which lot have been added, by gift of Robert Hartſhorn, 1998 ſquare feet: his deed is dated April 27, 1734.—Another meeting-houſe (uſually called Bray's) is diſtant from this about 6 miles; built in 1705, on a plat of ground which contains about five acres: the ground was given, partly, by John Bray, and, partly by Obadiah and Jonathan Holmes: The deed bears date Dec. 1705. To the above may be added, a meeting-houſe at Cheeſequakes, about 12 miles off, which (if it belongs to any church) belongs to Middletown: the three are finiſhed

as

and ſeventh articles of which promiſe a "full "liberty of conſcience to all religious ſects that "ſhould behave well." This (and the terms of obtaining land) being known abroad, *Britiſh* ſubjects began to reſort hither from New York, New England, Long Iſland, &c. theſe ſettled in the parts next to them, now called *Eaſt Jerſey*; ſome of whom were Baptiſts.—In the year 1675, and afterwards, emigrants arrived in the Delaware from England, and ſettled in the parts adjoing the river, ſince diſtinguiſhed by the name of *Weſt Jerſey*: ſome of them alſo were baptiſts—About 1683 a company of Baptiſts from the county of Tiperary, in Ireland, arrived at Amboy: they proceeded towards the interior parts—In the fall of 1729, about thirty families of the Tunker Baptiſts from Holland (but originally from Schwartzeneau in Germany) arrived in Philadelphia: Some of whom, in 1733, croſſed the river Delaware and ſettled at Amwell in *Hunterdon* county.—In 1734 the Rogerene Baptiſts arrived from Connecticut, and ſettled near Schooly-Mountain, in the county of Morris —Thus it appears, that among the firſt *Jerſey* ſettlers ſome were of the *Baptiſt* denomination: the preſent Baptiſts are, partly, the offspring of thoſe adventitious Baptiſts; and, partly, ſuch as have been proſelyted to their way.—Now the deſign of the following ſheets is, to exhibit the beſt account, in my power, of thoſe Baptiſts: to do which with more preciſion, I mean to treat of them ſeparately under the four diſtinctions mentioned in the title page.

PART

Temporalities.

The above mentioned lot which (with the dwelling house on it) is valued at 12 pounds* a year. (2) Half a plantation, the gift of Hannah Chesterman; her will is dated May 10, 1769: this plantation was sold for 712 pounds: but the 356 pounds which belonged to the church was reduced to a pittance by that sacrilegious thing, *Congress money*. (3) A plantation of about a hundred acres on Shrewsbury river, the gift of James Grover, esq.; but not to come into the hands of the church till after the death of the present occupier. (4) Four hundred pounds, the gift of Jonathan Holmes: his will is dated Jan. 4, 1737: but this is reduced to a trifle by the fore-mentioned robber of churches. (5) A bond of the late rev. Abel Morgan (value 150 pounds, dol. at 8/8): it is dated Apr. 4, 1746.— Were it not for evil times the revenue of this church would be considerable.

Remarkables.

How matters went on among these people for a period of 24 years (viz. from the confusion to 1712) cannot be known: it is said that they met at first in a private house, belonging to Mr. John

* The proportion of Jersey money to sterling money is as 5 to 3: multiply any Jersey sum by 3, and reduce by 5, and the quotient will be sterling. Reverse the rule, and sterling will be Jersey.

as uſual, but want ſtoves to make them comfortable in winter. The families, which uſually make up the congregation, are about 120; whereof 134 perſons are baptiſed and in the communion, here adminiſtered ſix times a year—The miniſter is, Rev. Samuel Morgan—His ſalary 70 pounds----The above is the preſent ſtate of Middletown, church, Nov. 16, 1789.

History.

For the origin of this church we muſt look back to the year 1667; for that was the year when Middletown (containing a part of *Monmouth* and a part of *Suſſex* counties) was purchaſed from the Indians by twelve men, and twenty-four aſſociates: their names are in the town-book. Of them the following were Baptiſts (as colonel Holmes informs me) viz. *Richard Stout, John Stout, James Grover, Jonathan Bown, Obadiah Holmes, John Ruckman, John Wilſon, Walter Hall, John Cox, Jonathan Holmes, George Mount, William Cheeſeman, William Layton, William Compton, James Aſhton, John Bown, Thomas Whitlock, and James Grover, jun.* It is probable that ſome of the above had wives of their own way of thinking; however the forenamed eighteen men were the conſtituents of the church of Middletown; and the winter of 1688, the time.

Tempo-

church that ſhould be owned by ſiſter churches—(4) 'That rev. meſſ. Abel Morgan *(ſem.)* and 'John Burrows ſhould ſupply the pulpit till the 'next yearly meeting—(5) That the members 'ſhould keep their places and not wander to 'other ſocieties;' at this time there was a preſbyterian congregation in Middletown, and mixed communion in vogue: the preſbyterian congregation is broken up, and their houſe converted to another uſe. The church of England was demoliſhed by thunder; theſe people hold worſhip at the Baptiſt meeting-houſe when a church miniſter comes among them.—(6) Middletown is an original church, and the firſt in the ſtate; and is one of the five churches which formed the *Philadelphian* aſſociation in 1707: it is alſo a mother church; for from it ſprang Upperfreehold and Haighſtown: it has now exiſted for upwards of a hundred years, and has increaſed from 18 to 134.

MINISTERS.

The firſt who preached at Middletown was mr. John Bown: of him I could learn no more than that he was not ordained; and that it was he who gave the lot on which the firſt meeting-houſe was built. Coemporary with him was mr. Ashton (of whom more by and by); and after him rose the forementioned Bray and Olliſon; neither of whom was ordained, and the latter was diſowned: mr. George Eaglefield was another

John Stout, one of the firſt ſettlers; but it does not ſeem as if they held worſhip there longer than while a public place was in building; for when the firſt houſe was taken down in 1734, the timber was rotten, and therefore old; and there were but 67 years between the beginning of the ſettlement and the taking down of that houſe. (2) But in the year 1711, a variance aroſe in the church, in ſo much that one party excommunicated the other; and impoſed ſilence on two gifted brothers that preached to them, viz. John Bray and John Okiſon. Wearied with their ſituation, they agreed to refer matters to a council, congregated from neighbouring churches: the council met, May 25, 1712: it conſiſted of rev. meſſ. Timothy Brooks, of Cohanſey; Abel Morgan and Joſeph Wood, of Pennepek; and Eliſha Thomas, of Welſhtract, with ſix elders, viz. Nicholas Johnſon, James James, Griffith Miles, Edward Church, William Bettridge and John Manners. Their advice was —(1) 'To bury their proceedings in oblivion, 'and eraſe the records of them;" accordingly four leaves are torn out of the church book— (2) 'To continue the ſilence impoſed on John 'Bray and John Okiſon the preceding year:' one would think by this that thoſe two brethren were the cauſe of the diſturbance—(3) 'To ſign 'a covenant relative to their future conduct;' accordingly 42 did ſign, and 26 refuſed; nevertheleſs moſt of the non-ſigners came in afterwards; but the firſt 42 were declared to be the church

young man paſſed by him in full ſpeed; and, in paſſing, mr. Burrows ſaid 'If you conſidered 'whither you are going you would ſlacken your 'pace.' He went on; but preſently turned back to enquire into the meaning of that paſſing ſalute? Mr. Burrows reaſoned with him on the folly and danger of horſe-racing (to which the youth was haſtening): he gave attention to the reproof. This encouraged mr. Burrows to proceed to more ſerious matters. The iſſue was a ſound converſion. Here was a bow drawn at a venture; and a ſinner ſhot flying! Mr. Burrows's ſucceſſor was

Rev. Abel Morgan, A. M.*

He was born in Welſhtract, Apr. 18, 1713: had his learning at an academy kept by rev. Thomas Evans, in Pencader: ordained at *Welſhtract* church in the year 1734: became paſtor of Middletown in 1738: died there Nov. 24, 1785. He was never married: the reaſon (it is ſuppoſed) was, that none of his attention and attendance might be taken off of his mother, who lived with him, and whom he honoured to an uncommon degree. Mr. Morgan was a man of ſound learning and ſolid judgment: he has given ſpecimens of both in his public diſputes and publications on the ſubject of baptiſm: at Kingwood, rev. Samuel Harker challenged him on the ſubject: when the diſpute was over, the ſecond day, there was heard the ſhout of victory in both the *Harker* and *Morgan* camps; but ſome priſoners (proſelytes) being

* He lived 72 years 7 months & 6 days.

another unordained preacher: but the firſt that may be ſtyled paſtor of the church was

Rev. James Aſhton.

That he was an ordained miniſter may be inferred from a paragraph in the records of Upper-freehold, which is as follows: 'James Aſhton, 'ſon of Rev. James Aſhton of Middletown, was 'the firſt ſettler in this part of the country, viz. 'Croſwick.' He, it is probable, was ordained by rev. Thomas Killingſworth, at the time that the church was conſtituted, in 1688; for mr. Killingſworth aſſiſted at the conſtitution, which gave riſe to the tradition 'that he was the firſt miniſ-'ter.' I have laboured hard to get more of mr. Aſhton's hiſtory, but to no purpoſe. It is probable he died before the year 1712, as his name is not among the ſigners or non-ſigners. His ſucceſſor was

Rev. John Burrows.

He was born at Taunton, in Sommerſet; and there ordained: arrived in Philadelphia in the month of November, 1711; and from thence came to Middletown in 1713, where he died in a good old age: he left but one child behind him, and ſhe married into the *Ruſſel* family. Mr. Burrows is ſaid to have been a happy compound of gravity and facetiouſneſs: the one made the people ſtand in awe of him; while the other produced familiarity. As he was travelling one day, a young

Morgan added a replication, and ſo ended† the paper war. Who obtained the victory in writing may be determined any day by an unprejudiced reader. But whatever he may think of mr. Morgan's arguments, he will allow him to be a man of wit, and very genteel irony; and alſo that he underſtood Greek ſo well as to ſet the dr. right in his grammar. Mr. Morgan's life and miniſtry were ſuch, that his people ſpeak of him with veneration and regret to this day. He was not a *cuſtom-divine*, nor a *leading-ſtring-divine*, but a *bible-divine*. In his laſt ſickneſs he ſent for the elders of the church to anoint him with oil, according to the precept (Jam. v. 14. 15): elder Crawford attended: but elder Mott was hindered by ſickneſs; and the healing rite was deferred for want of *elders*, in the plural. Perhaps it will be ſuſpected that Mr. Morgan knew not what he ſought after? I enquired into the matter; and was aſſured by elder Crawford (from whom I had the anecdote), that he was of ſound mind and diſpoſing memory. But I needed not to have ſaid ſo much; for mr. Morgan practiſed the rite; one inſtance was Catalina, wife of rev. Enoch David, who is yet alive; ſhe had been in a

† The dr. had prepared a third piece for the preſs (a copy of which was ſent to mr. Morgan by an unknown hand); mr. Morgan wrote an anſwer which was to come out immediately after the dr.'s piece.—The above I ſpeak from information, not from knowledge; for I could not find mr. Morgan's manuſcript.

being diſcovered in one of the camps, abated the joy; and made many ſhake their heads, while others opened wide their mouths. The other diſpute was at Capemay in 1743. The occaſion was as follows: about 1742 there was, at the Cape, a remarkable ſtir of the religious kind: this ſtir was owing, partly, to the preaching of Baptiſt miniſters; and, partly, to the labours of *preſbyterian* miniſters of the *new-light* order: but ſome of the one party's converts joining the other party, cauſed a howling among the loſing ſhepherds; and iſſued in a public challenge: mr. Morgan accepted the challenge: — his antagoniſt was rev. (afterwards dr.) Samuel Finley: the conteſt ended as uſual, viz. in double triumph: but two things happened to mar the glory of the day; one was a remark that a ſtander by* was heard to make: he was a deiſt, and therefore a diſintereſted perſon: 'The little man (ſaid he) is 'thrown down, and his antagoniſt will not let 'him riſe for another tuſsle.' Another damper was, that an elder and deacon, &c. were convinced that the cauſe of the one party was naught by the labours uſed to ſupport it. What can a giant do with a ſtraw againſt even a dwarf who holds a ſword? Foiling will always be the effect of fighting with unequal weapons; even as unequal as human invention is to the goſpel of Chriſt! From diſputing dr. Finley proceeded to write 'A charitable plea for the ſpeechleſs:' mr. Morgan attacked the plea: the dr. defended it: mr. Morgan

* Mr. Leman.

Piſcataway for her daughter, the ſabbatarian church. The meeting-houſe ſtands in Piſcataqua townſhip and county of Middleſex, at the diſtance of about 62 miles N E by E from Philadelphia: the dimenſions of the houſe are 40 feet by 36; it was built in 1748, on a lot of 4 acres and ſix tenths of an acre: the lot was purchaſed from Alexander Macdowell: his deed is dated Apr. 2, 1731: the houſe is well finiſhed, but wants the neceſſary convenience of a ſtove. The families, which uſually make up the congregation are about 102; whereof 147 perſons are baptiſed, and in the communion, here celebrated every quarter. The miniſter is rev. Reuné Runyon; his ſalary 50 pounds. The church was raiſed to a body politic, Sept. 16, 1789.—The above is the preſent ſtate of Piſcataqua, Nov. 29, 1789.

History.

The hiſtory of this church from the beginning to the preſent time, is not eaſy of acquiſition; nor will be altogether certain when acquired: the reaſon is, their records have been deſtroyed in the late war. The following hiſtorical ſketches have been gleaned, partly, from public records; partly, from the town book; partly, from the records of the *ſabbatarian* church which ſprang from this church; and partly from current tradition and the information of ancient perſons. The public records tell us, 'That the large tract, on the eaſt ſide

a dying way for a long while; but the third day after the ſalutary unction ſhe was well and went abroad. I wiſh all Baptiſt miniſters were of mr. Morgan's mind; and not allow themſelves (like the prodigal's brother) to oppoſe the father's bidding with remonſtrances; and not do as they are bid at laſt. The eight chriſtian rites ſtand on the ſame footing. No argument can be urged for laying aſide ſome but will operate towards laying aſide all. Whoever will read Barclay's apology will own the juſtneſs of this remark. To pick and chooſe are not fair; neither is it honeſt to admit the force of an argument in one caſe, and not in another, of the ſame nature. O cuſtom! cruel cuſtom! tyrant cuſtom! When wilt thou ceaſe to pervert the right ways of the Lord?— Mr. Morgan's ſucceſſor is his nephew,

Rev. Samuel Morgan.

He was born in Welſhtract, Aug. 23, 1750: called to the miniſtry in Virginia: ordained at Middletown, Nov. 29, 1785; at which time he took on him the care of the church. He married Mary Covenhoven: but ſhe is dead, and left no iſſue. The next church in point of ſeniority, is

PISCATAQUA.

THE above is the ancient manner of writing the name; I therefore chooſe it for a diſtinction of this ancient church; and reſerve the modern

Piſcataway

more than ſix to have been profeſſed Baptiſts, viz. Hugh Dunn, who was an exhorter; John Drake, afterwards their paſtor; Nicholas Bonham; John Smalley; Edmond Dunham, afterwards miniſter of the *ſeventhday* Baptiſts; and John Randolph: the above perſons were conſtituted a goſpel church in the ſpring of 1689 by the help of rev. Thomas Killingſworth, at which time (it is probable) Mr. Drake was ordained their paſtor. It is not to be doubted but the ſaid men had wives or ſiſters or daughters of the ſame way of thinking: however, none but the male members are mentioned either here or at Middletown or Cohanſey.

Remarkables.

It is ſaid that *Piſcataqua* church continued from the conſtitution, to 1709, without addition or diminution, which was a period of twenty years: nevertheleſs it has, in about a hundred years, increaſed from 6 to 147, beſides deaths and detachments to form other churches; for this is a mother church; Scotchplains, Morriſtown, and the Sabbatarians are the offspring of Piſcataqua. It is alſo an original church; and one of the five which conſtituted the *Philadelphian* aſſociation in 1707.—(2) It is a current tradition, that ſome of the above Baptiſts 'emigrated 'hither from Piſcataqua in the Province-of-main, 'and gave the name to this part of Jerſey.' It may be ſo: for it appears by the *memoirs* of rev. Hanſard

'ſide of Rarinton, which compriſes the town of 'Piſcataqua, Elizabeth, &c. was purchaſed from 'the Indians in 1663. The purchaſers were 'John Baily, Daniel Denton, Luke Watſon, &c. 'theſe perſons, and their aſſociates, obtained a 'patent, the following year, from governor Ni-'cholas, who acted under the duke of York: but 'the duke having, the ſame year, ſold Jerſey to 'lord Berkeley and ſir George Carteret, the valid-'ity of Nicholas's patent has been called in queſ-'tion.' However, the inhabitants keep poſſeſſion to this day. The ſaid tract does not (by the town records) appear to have been ſettled at once, but in the following ſucceſſions. 'In 1677, the 'Blackſhaws, Drakes, Hands, and Hendricks 'were inhabitants of Piſcataqua; in 1678, the 'Dottys and the Wolfs; in 1679, the Smalleys, 'Hulls, and Trotters; in 1680, the Hanſworths, 'Martins, and Higgins; in 1681, the Dunhams, 'Laſlowers, and Fitzrandolphs; in 1682, the 'Suttons, Brinleys, Bounds, and Fords; in 1683, 'the Daviſes and Slaughters; in 1684, the Preg-'mores; in 1685, the Grubs and Adams; in '1687, the Chandlers and Smiths; in 1689, the 'Mortons, Moleſons, and Macdaniels. The Gill-'mans were ſettlers in 1663, which is one year 'before the patent.' Were we to judge of the religion of thoſe ſettlers by the liſts of members in the two Baptiſt churches of Piſcataqua, we ſhould conclude they were of that denomination; for moſt of the names are to be found in thoſe liſts. Nevertheleſs tradition will allow of no more

Ministers.

The firſt who preached at Piſcataqua, from the beginning of the ſettlement to 1689, were the following lay brothers, viz. meſſ. Hugh Dunn, John Drake and Edmond Dunham: about ſaid 1689, rev. Thomas Killingſworth viſited them; and ſettled them into a church; and ordained mr. Drake to be their miniſter: this gave riſe to the tradition "that Mr Killingſworth was 'the firſt miniſter of Piſcataqua, Middletown, 'and Cohanſey:' the laſt is true; but the firſt paſtor of Piſcataqua was

Rev. John Drake.

He was one of the firſt ſettlers, and bore an excellent character: he laboured among them from the beginning to 1689, when he was ordained their paſtor; and continued in the paſtorſhip to his death in 1739, which was a period of about 50 years. He had three wives, by whom he had children Iſaac, Abraham, Francis, John, Benjamin, Samuel, Sarah and Rebecca: the daughters married into the families of the Hills and Randolphs: but I could not obtain the names of the families into which the father and ſons entered by marriages; nor yet the number of his grand children, which number is very large; and cuts a figure among the Baptiſts to this day: they claim kindred to the famous ſir Francis Drake. It is a wonder to me that there

Hanſard Knollys (a famous *Baptiſt* miniſter) that he preached there for near four years, beginning at 1638; that rev. William Screven ſucceeded him, who (on the diſſolution of that church in 1708) went to Charleſtown in South-carolina. Add to the above, that this part of Jerſey is written *New-piſcataqua* in their town book, and in the printed folio which contains the original *Jerſey* papers.—(3) About the year 1700, a ſeparation from this church took place: the occaſion was as follows: 'one Hezekiah Bonham 'was doing ſome ſervile work on Sunday: mr. 'Edmond Dunham admoniſhed him: Bonham 'put Dunham to prove that the firſt day of the 'week was *holy* by divine inſtitution.' How the debate was carried on is not known; but it is known that the above attack was the thing which ſet Mr. Dunham to ſtudy the ſubject; and that embracing the ſeventh day of the week was the effect. In a ſhort time after, about 17 perſons ſided with mr. Dunham, which opened a proſpect of having a *ſabbatarian* church in Piſcataqua: to prepare for it, mr. Dunham went to Weſterly (in 1705) and there received ordination at the hands of rev. William Gibbons; and in 1707 he and his party were formed into a church.—(4) In 1786 there was a remarkable revival of religion at Piſcataqua, the ſpirit liſting to blow like a *mighty ruſhing wind*. I ſay the *ſpirit*; for man and means were the ſame as in prior times.

MINISTERS

January, in 1759, when he died in the 76th year of his age. He is said to have been a popular preacher, and a very upright magistrate. One of his sons is yet alive; but not a very intelligent man; for which reason (and the loss of the church records) I could not obtain the history of this preacher and 'squire.—His successor was his own son,

Rev. Isaac Stelle.

He became minister of Piscataqua in 1752, as an assistant to his father, who was old and infirm; and continued in the ministry thereof to Oct. 9, 1781, when he died in the 63d year of his age: he was buried in the town of New-Piscataqua, where a stone is set up at the head of his grave. I need not publish the goodness of the man, and the excellency of his preaching; for many are now alive who know both, and who regard him as their spiritual father. He was remarkable for his travels among the *American* churches in company with his other self, rev. Benj Miller.—Mr. Stelle's wife was Christiana Clarkson, by whom he had children, Benjamin, John, Abel, Mary, Joseph, Oliver, and Samuel; these are married into the families of the Crawfords, Dupeaus, Dunhams, Mannings, Stelles, Runyons, Walkers and Taylors; and have raised him 37 grand children.—His successor is the present minister,

Rev. Reuné Runyon.

He also is of French extraction, and son of the late

ſhould not be ſome curious body in every *American* family to trace pedigrees, and wear the arms of their anceſtors; and that thoſe of no note in Europe (but are riſen to conſideration in America) ſhould not attend to the names and hiſtory of their emigrating progenitors. Heraldry will (in time) be ſet up in America: and the ſettling of America will afford a new period to command the attention of heralds.—Cotemporary with mr. Drake was

Rev. Henry Lovall.

He was ordained in this church to aſſiſt old mr. Drake, but never adminiſtered ordinances (being detected in ſome malverſation ſoon after, and expelled the ſociety). From Piſcataqua he went to Maryland, and raiſed a church there, which was the firſt in the ſtate; and afforded materials to form the church whereof rev. John Davis is now paſtor. Having behaved ill in Maryland, he went to Virginia and raiſed another church at Opekon, which was the firſt in that ſtate, except the *Iſle-of-Wight* church. I have a more particular account of him in my *Materials towards the hiſtory of the Baptiſts in Maryland*, now in the hands of mr. Leland.--Mr. Drake's ſucceſſor was

Rev. Benjamin Stellè, eſq.

He was of French original, tho' born in New-York. He received holy orders in this church; and continued in the paſtorſhip to the month of January

and accommodated with a ſtove. The families, which commonly make up the congregation, are about 90; whereof 95 perſons are baptiſed and in the communion, here adminiſtred the firſt Sunday in every month. The ſalary cannot be aſcertained at preſent; but it is preſumed that it will be about a hundred pounds, when they obtain a miniſter to their wiſhes; for the church is now in a widowed ſtate*, but well ſupplied by neighbouring miniſters, particularly by rev. William Rogers of Philadelphia†. It was raiſed to a body politic, Mar. 18, 1778. The above is the preſent ſtate of Cohanſey church, Jul. 6, 1789.

HISTORY

* Since the above was written, mr Smalley, of Piſcataqua, was ordained their paſtor, Nov. 6, 1790.

† Mr. Rogers is a native of Newport, in Rhode-Iſland: born Jul. 21, 1751: bred in the Baptiſt college at Providence, where he commenced batchelor in 1769; and maſter in 1772; ſince which he has received the honours of Princeton, Yale and Philadelphia: he is one of the firſt who call the foreſaid Baptiſt college their *Alma mater*: he commenced licentiate in divinity at Newport in 1771: obtained holy orders in Philadelphia (May 31, 1772) from rev. meſſ. Eaton, Jones, Gano, and Kelſay, at which time he took the overſight of that church: he reſigned the overſight in 1775; and in 1789 obtained a profeſſor's chair in the college of Philadelphia, and the following year he was created D. D. by the univerſity. Some pieces of his have appeared in print, viz. A diſſertation on imputed righteouſneſs; Cincinnati oration; prayers; and ſome political pieces. He took to his wife miſs Hannah Gardner of Philadelphia, who has born him ſeveral children; but they have all died except one; his name is William Gardner Rogers.

late Reuné Runyon, esq.: born Mar. 29, 1741: called to the ministry in this church Mar. 10, 1771: ordained at Morristown, Mar. 18, 1772, where he continued to Apr. 13, 1780, and then returned hither: he took on him the oversight of the church in 1783, and continues therein, with credit and success, to this day. He is remarkable for dexterity in administring baptism: on Jun. 30, 1786, a gentleman held his watch in his hand till he had baptised 30 in 58 minutes. His wife is Ann Bray, by whom he has issue Ann, Vincent, Rachel, Daniel, Reuné, Charlot, Matilda, and Isabella; all single. Assistant to mr. Runyon is a hopeful youth of the name of Henry Smalley: he was bred at Jersey college. The next church in order of time, is

COHANSEY,

Sometimes written *Cohansick*: it is the name of a river which meanders in the neighbourhood, and from which the church takes its distinction; the meeting house stands in the township of Hopewell and county of Cumberland, 47 miles S. by W. half W. from Philadelphia: its dimensions are 36 feet by 32; it was erected in 1741, on the spot where the old meeting-house stood: the lot contains about an acre and a quarter; part of it was given by Roger Maull; his conveyance bears date Dec. 28, 1713; the rest is the gift of Nathan Sheppard; his deed is dated Feb. 6, 1779. The house is finished, as usual, and

'ter, Salem, Pennſneck, &c. united with them; 'ſo that the cords of this Zion were at firſt very 'lengthy; and continued ſo for 66 years, viz. 'till diſtant members began to form themſelves 'into diſtinct churches, in their ſeveral neigh-'bourhoods.

REMARKABLES.

MOST of the Baptiſt churches in America originated from England and Wales: but Cohanſey from Ireland: the Baptiſt church, whence it ſprang, is ſtill extant in the county of Tiperary, and diſtinguiſhed by the name of *Cloughketin*: this church was in a flouriſhing condition in 1767, when I viſited that country: this may paſs for one of the *remarkables* of Cohanſey. (2) This church hath now exiſted for near a hundred years; and has increaſed from 9 to 95, beſides large detachments to form a church at Salem; at Diving-creek; and at Pittſgrove. (3) It is one of the 5 churches which conſtituted the aſſociation of Philadelphia in 1707. (4) 'In 1710, '(continues mr. Kelſay) rev. Timothy Brooks and 'his company united with this church: they 'had emigrated hither from Swanzey in *Plymouth* '(now *Maſſachuſetts*) government, about the year '1687; and had kept a ſeparate ſociety, for 23 'years, on account of difference in opinion rela-'tive to predeſtination; ſinging pſalms; laying 'on of hands, &c.: the uniter was rev. Valen-

tine

History.

The riſe and progreſs of *Cohanſey* church cannot be eaſily inveſtigated, becauſe their records have been deſtroyed: nevertheleſs the following hiſtorical ſketches will, in part, ſupply the loſs; which ſketches have been ſent me by mr. Kelſay many years ago. 'About the year 1683* (ſaith 'he) ſome Baptiſts from the county of Tiperary in 'Ireland, ſettled in the neighbourhood of Cohan-'ſey; particularly David Sheppard, Thomas Ab-'bot, William Button, &c.: in 1685 arrived hi-'ther from *Rhode-Iſland* government, Obadiah 'Holmes and John Cornelius: in 1688, Kinner 'Vanhyſt, John Child and Thomas Lamſtone 'were baptiſed by the rev. Elias Keach of Pen-'nepek: about this time rev. Thomas Killingſ-'worth ſettled not far off, which increaſed the 'number of Baptiſts to nine ſouls; and probably 'to near as many more, including the ſiſters: 'however the above nine perſons were formed 'into a church, by the aſſiſtance of ſaid Killingſ-'worth, whom they choſe to be their miniſter: 'this was done in the ſpring of 1690. Soon af-'ter the few Baptiſts who lived about Glouceſ-ter,

* In Cohanſey grave-yard is a ſtone with this inſcription upon it: "Here lies Deborah Swinney, who died Apr. 4, 1760, aged 77 years: ſhe was the firſt white female child born at Cohanſey." If we take her age out of 1760, it will appear that ſhe was born in 1683, the time fixed, by mr. Kelſay, for the ſettling of the place by *Iriſh* Baptiſts: and Swinney was an *Iriſh* man.

good times which we have ſeen, would have let for one third more. (2) Another bequeſt of mr. Robins lies near Rhodeſtown, which did fetch a pretty penny, but now valued only at 3 pounds a year. Mr. Robins's will is dated May 12, 1772. (3) A houſe and lot near Bridgetown, the bequeſt of Henry Jelly, valued at 12 pounds a year: his will is dated Apr. 27, 1777.

Ministry.

It does not appear that this people had any ſtated preacher, before the conſtitution, except the honourable Obadiah Holmes, eſq.* and he was not ordained: his ſettling at Cohanſey is placed under the year 1685, which was 4 years prior to the conſtitution; he continued an occaſional preacher while he lived, tho' a judge of the common pleas in *Salem* court: he married into the

Cole

* He was ſon of the famous Obadiah Holmes, the confeſſor, who endured ſuch cruel ſcourgings at Boſton (in 1651) for the word of God and the teſtimony of Jeſus. He was a native of Preſton, in Lancaſhire: arrived in America about 1639, or the next year: continued a profeſſor among the Preſbyterians at Salem and Rehoboth for about eleven years: then became a Baptiſt; and ſucceeded rev. mr. Clark in the firſt *Baptiſt* church of Newport, where he died Oct. 15, 1682, aged 76 years. He had 8 children. From them ſprang the Holmes who now live in New-england, Long-iſland, Eaſt-jerſey, &c. Could all that ſprang from the above-named confeſſor, in male and female lines, be numbered, it is ſuppoſed they would amount to near 5000.

'tine Wightman, of Groton in Connecticut: 'the terms of union were, *bearance and forbear-* 'ance. (5) In 1711 they built their firſt meet- 'ing houſe, which was taken down to erect the 'preſent in its place; for from the beginning 'till then they held worſhip in private houſes, 'tho' a period of about 28 years. (6) In 1714, 'eight* preſbyterians joined this church: the oc- 'caſion was as follows: mr. Wightman was in- 'vited to preach at Fairfield; but, forgetting his 'ſituation, he talked away as if he had been in a '*Baptiſt* pulpit. (7) In 1756 ſeveral embraced 'the ſentiment of the Sabbatarians; among whom 'were Mr. Burrows's own daughters. (8) In '1752, ſome young Baptiſts turned Quakers.'

Temporalities.

They are (1) A fine plantation, the bequeſt of Obadiah Robins, eſq.; one half is a free gift; the other half was ſubjected to legacies; and the whole to a dower of 30 pounds to his widow: the church have almoſt diſcharged the legacies: to effect which, and to ſupport a lawſuit with the legatees, they have been obliged to ſell the old glebe, which fetched them 400 pounds: the ſaid plantation now lets for 50 pounds; but, in the good

* Since the above was written, I have been informed that but 4 joined the Baptiſts; and that the other 4 only ſolicited baptiſm to eaſe a ſcrupulous conſcience, and then returned to their own church. Their names were Thomas Harris, Levi Preſton, and their wives.

Rev. Timothy Brooks.

I obſerved before, that mr. Brooks's company and the church of Cohanſey coaleſced into one body in the year 1710: it was at that time that he took the care of *Cohanſey* church: he continued in the care thereof to 1716, when he died in the 55th year of his age. I have before me a letter of Mr. Kelſay's writing, wherein are theſe words: 'tho' mr. Brooks was not eminent for 'either parts or learning, yet was a very uſeful 'preacher; meek in his carriage; and of a ſweet 'and loving temper; and always open to convic-'tion, which gained him univerſal eſteem; and 'made the *Welſh* miniſters labour to inſtruct him 'in the ways of the Lord more perfectly.' His wife was Hannah Bowen, by whom he had children Seth, Hannah, Patience, Zebulun, Keziah, Serviah, and Timothy: theſe married into the families of the Creſſes, Smiths, Ayars, Johnſons, and Biſhops; and have raiſed him a moſt numerons progeny: his grand ſon, Seth, is yet alive, who tells me that he has upwards of 80 of his own offspring to follow him to the grave.—His ſucceſſor was

Rev. William Butcher.

He became miniſter of this church in 1721, and continued in the miniſtry thereof to Dec. 12, 1724, when he died, in the 27th year of his age. (See his hiſtory in vol.i.p.30.)—His ſucceſſor was

Rev.

Cole family, and had four children: one of the ſons was drowned; the other ſon (Jonathan) married into the Dominique family of Long-iſland; the two daughters, into the families of the Lorés and Purvines, who have raiſed him 15 grand children.—The firſt paſtor of Cohanſey was

Rev. and honourable Thomas Killingſworth, eſq.

He took the overſight of the church at the conſtitution in 1690, and continued therein to his death, in the year 1708. This honourable gentleman (for he was judge of Salem court) was, probably, a native of Norwich, in Old-England, where ſome of the name live to this day; particularly Grantham Killingſworth, with whom I was intimately acquainted; and who (in 1768) aſked me ſome queſtions about his American relation. He muſt have arrived in America in early times; and muſt have been an ordained miniſter before he arrived; for I find him exerciſing the miniſterial functions at Middletown in 1688: at Piſcataqua in 1689: and at Philadelphia in 1697. He had a wife, but no iſſue. It ſeems that the troubles which came on diſſenters, in queen Ann's reign, reached the Jerſey; for I find that Killingſworth put himſelf under the protection of the toleration act, at a court held in Salem, Dec. 24, 1706; and took out a licence for a preaching place at Penns-neck, then the dwelling-houſe of one Jeremiah Nickſon. His ſucceſſor was

Rev.

CAPEMAY.

THIS church receives its diſtinction from the promontory which forms the bay of Delaware on the northeaſt ſide: the meeting-houſe meaſures 34 feet by 26: it was built in 1741: the lot on which it ſtands contains an acre and three perches; and was given by Jeremiah Hand, eſq.: the houſe is finiſhed as uſual; and is diſtant from Philadelphia 82 miles towards the S. S. E.: there is a fine ſpring of water by it, which is a great rarity in this part of the country: it is ſituated in the middle precinct of Capemay county: the families, which uſually make up the congregation, are about 90, whereof 63 perſons are baptiſed and in the communion, which is here adminiſtered every other month: the church was raiſed to a body politic, Jul. 29, 1786: the miniſter is rev. John Stancliff; the ſalary about 80 pounds.—The above is the preſent ſtate of Capemay, Apr. 19, 1790.

HISTORY.

FOR the origin of this church, we muſt take a retroſpect of affairs to the year 1675: in which year a veſſel, with emigrants, arrived in Delaware from England; who ſettled, ſome at the Cape, and ſome elſewhere: among the firſt were two Baptiſts, viz. George Taylor and Philip Hill: Taylor kept a meeting in his houſe, and with his exhortations, reading the Bible, expounding, &c.

Rev. Nathanael Jenkins.

He took the overſight in 1730; and continued therein to his death, Jun. 2, 1754. (See his hiſtory under Capemay).—His ſucceſſor was

Rev. Robert Kelſay.

He was a native of Ireland: born near Drummore in 1711; arrived in Maryland in 1734; came to Cohanſey in 1738; embraced the ſentiments of the Baptiſts in 1741; called to the miniſtry in 1742; licenſed in 1743; ordained in 1750; became paſtor of this church in 1756; continued in the paſtorſhip to his death, which came to paſs May 30, 1789. The public print which announced his death, adds, 'as a man and 'companion, he was amuſing and inſtructive; as 'a chriſtian, he was animated and exemplary; as 'a preacher, fervent and truly orthodox; warm-'ly engaged was he in the ſervice of the ſanctu-'ary, to which he repaired without interruption, 'till a few Lord's days previous to his deceaſe.' His wife was Miriam Smith, by whom he had children, William (eſq.), Miriam, Damaris, Joſeph, John, Elizabeth, Rachel and David; theſe formed alliances with the Sheppards, Bowens, Dares, Heatons, Reeves, Smiths and Pagets, and have raiſed him 33 grand children.—The next ſenior church is

CAPEMAY

Robiſon; and Mary Jennings. Two years after the conſtitution, this church joined the aſſociation.

Remarkables.

Capemay church may be deemed an original church, having ſprang from none other; but having originated in the place where it exiſts. (2) It has now exiſted for 88 years, and has increaſed from 37 to 63. (3) In 1714, many of them died of a grievous ſickneſs, which had well nigh depopulated the ſettlement. (4) In 1715, they built their firſt meeting-houſe, on land purchaſed from Iſaac Stratten; but his title being naught, they loſt both houſe and land. (5) In 1742, and 1743, the ſpirit of religion was raiſed high at the Cape; owing partly to the preaching of *Baptiſt* miniſters, and partly to the labours of *Preſbyterian* miniſters of the *new-light* order: but many of the latter's diſciples joining the Baptiſts cauſed much grumbling; and iſſued in a public diſpute, and polemical writings. [See under Middletown.]

Temporalities.

The moſt conſiderable is a plantation of about 70 acres, purchaſed by the congregation: the conveyance bears date - - - - - - : the land is good; and the dwelling-houſe, and out-houſes in tolerable repairs: with this glebe, ſubſcriptions

enlightened ſome in the article of *believers baptiſm.* After his death, in 1702, mr. Hill continued the meeting to 1704, when he alſo died: ſoon after, mr. George Eaglesfield viſited the Cape, and made more proſelytes: theſe went to Philadelphia to receive holy baptiſm, as appears in the aſſociation book: in 1688 rev. Elias Keach paid a viſit to theſe parts, and ordained one Aſton (Aſhton, I ſuppoſe) to be a deacon, who alſo exhorted: in the fall of 1711, rev. Thomas Griffiths (of Welſhtract) went to the Cape with a view to purchaſe land, and ſettle among the people for life; but, failing of his deſign, he quitted them next ſpring, and recommended to them rev. Nathanael Jenkins, who had juſt arrived in the country: mr. Jenkins came, and pleaſed the people: and Jun. 24, 1712, he and they were conſtituted a church by rev. Timothy Brooks of Cohanſey, and his elders, Dikiſon Sheppard and Jeremiah Bacon: the names of the conſtituents follow, viz. Rev. *Nathanael Jenkins; Arthur Creſſe; Seth Brooks; Abraham Smith; William Seagrave; Jonathan Swain; John Stillwell; Henry Stites; Benjamin Hand; Richard Bowns; Ebenezer Swain; William Smith; John Taylor; Abraham Hand; Chriſtopher Church; Charles Robiſon; Eaſter Jenkins; Ruth Dean; Lydia Shaw; Elizabeth Hand; Jeruthy Hand; Hannah Wildair; Sarah Hiſcox; Elizabeth Stillwell; Elizabeth Taylor; Hannah Taylor; Hannah Stites; Margery Smith; Elothes Smith; Ruth Swain; Mary Swain; Mary Creſſe; Mary Oſborn; Abigail Buck; Elizabeth Robiſon*

liament); particularly in 1721, when a bill was brought in 'to puniſh ſuch as denied the doctrine 'of the trinity; the divinity of Chriſt; the inſpi-'ration of holy ſcriptures, &c.' In oppoſition to which mr. Jenkins ſtood up; and, with the warmth and accent of a Welſhman, ſaid, 'I be-'lieve the doctrines in queſtion as firmly as the 'promoters of that ill-deſigned bill; but will ne-'ver conſent to oppoſe the oppoſers with law; or 'with any other weapon, ſave that of argument, '&c.' Accordingly the bill was quaſhed, to the great mortification of them who wanted to raiſe in New-Jerſey the ſpirit which ſo raged in New-England. Mr. Jenkins's wife was Eſther Jones, who bore him nine children, viz. Hannah, Phebe, Nathaniel (his ſucceſſor), Tabitha, David, Jonathan, Eſther, Abinidab, and Jonadab: theſe married into the families of the Shaws, Seelys, Dowdneys, Harriſes, Poolers, Lakes and Taylors; and have raiſed him 38 grand children; and theſe a third and fourth generation of about eighty-nine. His ſucceſſor was his elder ſon,

Rev. Nathanael Jenkins,

He was born in Wales, Apr. 11, 1710, and brought in arms to this country: called to the miniſtry in 1744; ordained in 1747, when he took on him the care of this church; but he continued not long therein, but fell into the power of hurtful ſpirits, which brought on fits, and a premature dotage: he died in 1769. His wife was Elizabeth Seely, by whom he had children,

and perquisites, the living is computed at 80 pounds: but what adds much to its value, is the plenty of fish which may be here had with little trouble. (2) A legacy of 12 pounds by mrs. Debora Spicer. (3) A legacy of 40 pounds by mr. Joseph Heldrith. (4) One third of a plantation bequeathed by mr. Daniel Smith; but not to come into the church's hands till after the death of his widow. (5) One third of John Cresse's moveables, valued at 50 pounds: with these helps, and the revival of religion, the living at the Cape will be considerable.

Ministry.

Those who have preached at the Cape while the church was gathering have been mentioned already; but after the people have had an existence as a church, the following have been the ministers.

Rev. Nathanael Jenkins.

He became their minister at the constitution, in 1712; and continued in the ministry to 1730, when he resigned, and went to Cohansey. Mr. Jenkins was a *Welshman*: born in Caerdiganshire Mar. 25, 1678: arrived in America in 1710; and in 1712 settled at the Cape. He was a man of good parts, and tolerable education; and quitted himself with honour in the loan-office (whereof he was a trustee); and also in the assembly (parliament

rine, David, Jehu, and Iſaac*.—His ſucceſſor was

Rev. Peter Peterſon Vanhorn.

He became their paſtor, Apr. 7, 1770; but reſigned in 1775. [See his hiſtory in vol. i. p. 16.] His ſucceſſor was

Rev. David Smith.

He was a native of the place: ordained their paſtor in the month of March, 1776: died in February, 1784, aged 54. His firſt wife was Hannah Norten, by whom he had children, Daniel, David (*dead*), Mark, Norten, William, Jacob, Phebe, Sylvia, Judith, Lydia, and Hannah: his ſecond wife was Hannah Sheppard, by whom he had another ſon named David: ſome of theſe are married into the families of the Godfreys, Smiths, Dares, and Johnſons: the reſt are ſingle. His ſucceſſor was

Rev. Artis Seagrave.

He took the overſight of the church in 1785; and reſigned in 1788, to go to Oldman's creek, where he now practices phyſic, and preaches to a branch of Pittſgrove church. He was much thought of at the Cape till he began to preach up the extravagant vagaries of the Rellites. He was born at Pittſgrove, Feb. 1, 1755, and there ordained

* The two firſt are married among the Wilſons and Petits, and have raiſed him ten grand children.

Phebe, Mary, Rhody, Elizabeth, Nathaniel, Jonathan, and Ephraim; theſe married into the families of the Smiths, Crows, Eldridges, Stites, Hands, Foſters, and Ludlams, and have raiſed him 15 grand children. His ſucceſſor was

Rev. Samuel Heaton.

He became paſtor of this church in 1756; and continued in the paſtorſhip to 1760, when he reſigned; and went to Dividing-creek; where, ſee his hiſtory. After him came mr. Talbot, who ſupplied the place for two years: but he was not ordained; neither did he continue in the miniſtry to any length of time: his wife was Elizabeth Quinton, by whom he had children, Phebe, Samuel, Mary, and Abraham: Samuel is a Methodiſt preacher.—Mr. Heaton's ſucceſſor was

Rev. John Sutton.

He took the overſight of the church, Apr. 1, 1764; and continued therein to May 6, 1766, when he quitted and went to Nova-ſcotia: he returned thence in 1770, and ſettled at Welſhtract: from thence he went to Virginia; and from Virginia to Kentucky in 1788, where he now reſides. He was born at Baſkingridge, Feb. 12, 1733: had his education at Hopewell: ordained at Scotchplains in 1763. His wife is Ruth Stout, by whom he has children, Rhoda, Catherine

phia, at the diſtance of 40 miles: the dimenſions of the houſe are, 40 feet by 30: built in 1747, on a lot of three quarters of an acre, the gift of John Hart, eſq.: his deed bears date Jan. 7, 1771: the families belonging to the congregation, are about 115; whereof 164 perſons are baptiſed and in the communion, here adminiſtered the fourth Sunday in every other month. The miniſter is rev. Oliver Hart. His ſalary (excluſive of the glebe) is 200 dollars. The church was made a body politic, Dec. 5, 1769: but fearing that the revolution had ſhaken the validity of their charter, they had it confirmed by a bill of aſſembly, dated Nov. 7, 1785. The above is the preſent ſtate of Hopewell church, Feb. 15, 1790.

History.

One of the three families who firſt ſettled in the tract, now called *Hopewell*, was that of Jonathan Stout, who arrived here from Middletown about 1706: the place then was a wilderneſs, and full of Indians: mr. Stout's wife was Ann Bullen, by whom he had children, *Joſeph*, *Benjamin*, *Zebulun*, Jonathan, *David*, Samuel, *Sarah*, *Hannah*, and Ann: the ſix in italic are ſaid to have gone to Pennſylvania for baptiſm: others were baptized here, tho' the church book does not give their names; but I ſuppoſe they were Thomas Curtis, Benjamin Drake; Ruth Stout, Alice Curtis, Sarah Fitzrandolph, Rachel Hide, and Mary Drake: theſe ſeven, with mr. Stout

ordained by rev. meſſ. Kelſay, Vanhorn and Worth, in 1782. His wife is Elizabeth Shinn, by whom he has children, Martha, Sarah, Mary, and Hannah.—His ſucceſſor, and preſent miniſter, is

Rev. John Stancliff.

He aſſumed the care of the church in the month of October, 1789; and is well thought of, as far as I could learn. He is a man of ſmall ſtature; but of no contemptible parts. His genius inclines to the allegory; as appears by ſome pieces he has publiſhed, viz. A play bill; The riddle of riddles unriddled; Dr. Prieſtley arraigned and condemned by Matthew, Mark, Luke and John; Murrenitiſh plague, &c. His firſt wife was Elizabeth Duey, by whom he had children, John, Edmond, and Suſannah: his ſecond is Sarah Parker, who has born him one ſon, named William Geliſpie Stancliff.—Mr. Stancliff is a native of England; born at Lynn in Norfolk, Jul. 2, 1742: bred a churchman: became a Baptiſt at Pennepek, where he alſo received holy orders at the hands of dr. Jones, Jun. 22, 1783.—The next ſenior church is

HOPEWELL.

This church is diſtinguiſhed, as above, from the townſhip where the meeting-houſe ſtands, in *Hunterdon* county, bearing N. E. from Philadelphia

land, commodiouſneſs of the buildings, and nearneſs to the meeting-houſe. (2) A legacy of John Manners; the third part of which (deſigned for *Hopewell* church) is all loſt in *Congreſs-money*. (3) A legacy of Mrs. Elizabeth Hobbs; who alſo bequeathed 350 pounds to the aſſociation of Philadelphia; the intereſt of which is appropriated to aſſiſt poor candidates for the miniſtry to obtain a liberal education: but *Congreſs-money* has diſſipated about the two thirds of the widow Hobbs's bounty. Her will is dated Feb. 11, 1763.

Ministry.

It is natural to think that the firſt preaching of *Believers-baptiſm*, at Hopewell, was owing to Jonathan Stout's ſettling in the parts; and that the miniſters of Middletown were the preachers: accordingly, it is recorded, "that from the ſettlement to the conſtitution of the church (which was a period of 9 years) meſſ. Simmons, Eaglesfield, &c. were the men: but neither of them was ordained: the firſt went to Charleſtown in South-Carolina. From the conſtitution of the church to the coming of rev. Iſaac Eaton, was another period of 33 years: during 15 of which rev. meſſ. Joſeph Eaton of Montgomery, attended the place regularly once a month. After his deſiſting his viſits, rev. Thomas Davis, of the Great-valley, came to Hopewell and preached ſtatedly to the people for about 4 years: and then reſigned to go to Oyſter-bay on Long-iſland: mr. Davis was brother

Stout, and wife, and ſix children, were the conſtituents of Hopewell church: the time was Apr. 23, 1715: the perſons aſſiſting were rev. meſſ. Abel Morgan and John Burrows, with their elders, Griffith Miles, Joſeph Todd, and Samuel Ogden; the ſame year the church joined the aſſociation.

Remarkables.

This church hath now exiſted for 75 years; and hath increaſed from 15 to 164; beſides a detachment to form a church at Kingwood; and large diſmiſſions to the weſtern churches. (2) This church hath been a foſter mother to many miniſters: rev. meſſ. Thomas Curtis, John Alderſon, John Gano, Joſeph Powell, Hezekiah Smith, John Blackwell, and Charles Thompſon, were all licenſed or ordained at Hopewell: James Ewen was here licenſed the 20th of May, laſt year. (3) There have been remarkable revivals of religion in this church: one in 1747, when 55 were added; another in 1764, when 123 were added; another in 1775 and 1776, which produced an addition of 105.

Temporalities.

A plantation, containing 133 acres, purchaſed partly from Moſes Hart, and partly from James Mattiſon: the conveyance of the firſt is dated Jan. 9, 1773; and of the other Feb. 8, 1785: it is a valuable glebe, by reaſon of the goodneſs of the land

His funeral ſermon was preached by dr. Jones of Pennepek, who ſpeaks of him to the following effect (which I chooſe to tranſcribe, partly for fear my affection ſhould lead me to extravagance, and partly becauſe I cannot do the buſineſs ſo well): 'The natural endowments of his mind; 'the improvement of theſe by the accompliſh-'ments of literature; his early and genuine piety; 'his abilities as a divine and a preacher; his ex-'tenſive knowledge of men and books; his ca-'tholiciſm, &c. would afford ample ſcope to flou-'riſh in a funeral oration, &c: but it is needleſs.' Be it added, to Mr. Eaton's honour, That he was the firſt man among the *American* Baptiſts, who ſet up a ſchool* for the education of youths for the

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* The above ſchool was opened in 1756: and cloſed in 1767: towards the ſupport of which the *Pennſylvania* Baptiſts raiſed a fund of about 400 pounds: there has been no demand on this fund for 23 years; and therefore the principal and intereſt ſhould amount to 800 pounds: but, O tempora, &c. All that received the firſt rudiments of learning at *Hopewell* ſchool did not prefer the church, viz. Aaron Forman (phys.); Thomas Curtis, eſq. (attorney in Maryland); Edward Praul, eſq. (now in the ſtaff department); Joſeph Burt (dead); the honourable David Hoel (late member of Congreſs); Benjamin Stellè, eſq.; Jehu Stout (phys. and dead); Amos Hart (dead); Stephen Watts, eſq; Joſeph Eaton (phys. dead); honourable Jeſſe Hand, eſq; John Stites (phys.); David Bowen, eſq; Benjamin Vankirk (phys.); Richard Stites, eſq; Thomas Dungan, eſq; William Matteſon; Joſeph Talman (phys.); Joſeph Taylor, eſq; Nathan Stout, eſq; Thomas Byles (dead); Matthew Keaſbey (phys dead); Dickiſon Sheppard (dead); Mr. Wallin (dead); and Levi Heaton, eſq. If I have miſtaken the addreſs

& David Howell - a Profeſſor in Rhode Island College.

brother to rev. John Davis of ſaid valley: born in the pariſh of L'lanfernach, and county of Pembroke, in 1707: arrived in America, Jul. 27, 1713: ordained at Great-valley: died at Yellow-ſprings, Feb. 15, 1777, in the 70th year of his age. From his departure, the place was ſupplied for two years by rev. meſſ. Carman, Bonham, and Miller: and glorious years they were! 55 ſouls were converted, and added to the church; a meeting-houſe built, &c.—*quantum religio potuit*! Now the time was come to favour Zion with a miniſter of their own, the forementioned being only comers and goers, viz.

Rev. Iſaac Eaton, A. M.

He was ſon of the forementioned Joſeph Eaton of Montgomery: joined *Southampton* church in early life; and there commenced a licentiate in divinity at the ſame time with rev. Oliver Hart: of that Zion alſo be it ſaid, *This, and that man was born in her!*—Mr. Eaton came to Hopewell in the month of Apr. 1748: and on the 29th of Nov. following, was ordained paſtor of the church by rev. meſſ. Carman, Curtis, Miller and Potts: he continued in the paſtorſhip to Jul. 4th 1772, when he died, in the 47th year of his age: he was buried in the meeting-houſe; at the head of whoſe grave, cloſe to the baſe of the pulpit, is ſet up, by his congregation, a piece of fine marble, with this inſcription upon it:

In him, with grace and eminence, did ſhine
The man, the chriſtian, ſcholar and divine.

His

happened the third revival of religion, which added to the church, in about two years, 105 ſouls. Nevertheleſs the minds of many became ſo evil affected towards him, that his warm friends adviſed him to reſign: this was an event hard to be accounted for, unleſs we ſuppoſe that the devil *looked enviouſly over Hopewell as* (the proverb ſaith) *he did over Lincoln:* I ſay, *the change ſeems unaccountable*; partly, becauſe the people had ſpecimens of his preaching before they choſe him; partly, becauſe his preaching was ſo conducive to the increaſe of the church; and partly, becauſe his moral character was good. What the adverſe party ſay, which looks moſt like reaſon, is, (1) That his ſucceeding ſermons were not like the firſt: (2) That his abilities were not what they took them to be: (3) That mr. Eaton, being a well bred man, and a man of parts and learning, ought to be ſucceeded by a man of the ſame deſcription.—Mr. Cole's ſucceſſor is

Rev. Oliver Hart, A. M.

He took the overſight of this church Dec. 16, 1780, and is the preſent miniſter. He is a native of Pennſylvania; born in Worminſter townſhip, in Bucks county, Jul. 5, 1723; received holy orders in Southampton, Oct. 18, 1749: the ſame year he went to Charleſtown in South-Carolina; and continued paſtor of a Baptiſt church in that town for 30 years. His firſt wife was Sarah Brees, by whom he had children, Seth, Eleanor, Hannah, Oliver, John, Mary-Baker, and Sarah:

the miniſtry. The following are the names of the divines who received the firſt rudiments of learning at his academy, viz. James Manning, D. D. and Preſident of R. I. college†; Samuel Jones, D. D.; Hezekiah Smith, A. M.; David Thomas, A. M.; Iſaac Skillman, A. M.; John Davis, A. M. (dead); William Williams, A. M.; Robert Keith, A. M.; Charles Thompſon, A. M.; David Jones, A. M.—alſo, rev. meſſ. John Sutton, David Sutton, James Talbot, John Blackwell, Joſeph Powell, William Worth, and Levi Bonnel.—Be it further added, that mr. Eaton had ſtudied phyſic; and was very helpful to the poor. One piece of his has appeared in print, viz. a ſermon, delivered at the ordination of rev. John Gano.—Mr. Eaton's wife was Rebecca Stout, by whom he had many children: ſome died ſingle; but Joſeph, David, and Pamela, married into the families of the Turners, Potts, and Humphreys, and have raiſed him 8 grand children. His ſucceſſor was

Rev. Benjamin Cole.

He was choſen their paſtor (Oct. 15, 1774) without one diſſenting voice; and continued with them to the ſpring of 1779: in his miniſtration happened

addreſs of any of the above gentlemen, or left out any that ſhould have place in the liſt of worthies, they will be pleaſed to attribute the miſtake or omiſſion to a want of better information.

† He died of an apoplexy, Jul. 29, 1791, in the 54th year of his age.

'been and are of that name; for in looking over 'the church book (ſaith he) I find that near two 'hundred of the name have been added; beſides 'about as many more of the blood of the Stouts, 'who had loſt the name by marriages: the pre-'ſeut two deacons and four elders are Stouts: 'the late Zebulun and David Stout were two of 'its main pillars: the laſt lived to ſee his offspring 'multiplied into a hundred and 17 ſouls.' The origin of this *Baptiſt* family is no leſs remarkable; for they all ſprang from one woman, and ſhe as good as dead: her hiſtory is in the mouths of moſt of her poſterity, and is told as follows: 'She was born at Amſterdam about the year '1602: her father's name was *Vanprincis*: ſhe, 'and her firſt huſband (whoſe name is not 'known) ſailed for New-York (then New-Am-'ſterdam) about the year 1620: the veſſel was 'ſtranded at Sandyhook: the crew got aſhore, 'and marched towards ſaid New-York: but Pe-'nelope's (for that was her name) huſband, be-'ing hurt in the wreck, could not march with 'them; therefore he and the wife tarried in the 'woods: they had not been long in the place be-'fore the Indians killed them both (as they tho't) 'and ſtripped them to the ſkin: however, Pene-'lope came to, tho' her ſkull was fractured, and 'her left ſhoulder ſo hacked that ſhe could never 'uſe that arm like the other: ſhe was alſo cut 'acroſs the abdomen, ſo that her bowels appear-'ed; theſe ſhe kept in with her hand: ſhe conti-'nued in this ſituation for ſeven days, taking

the ſaid Eleanor, Oliver, John, and Mary-Baker, formed alliances with the Screvens, Brockintons, and Merrils, and have raiſed him 9 grand children: his ſecond wife is the widow Grimball (whoſe maiden name was Ann Sealy) by whom he has a ſon named William Rogers-Hart.—Mr. Hart's character is too well known to ſtand in need of deſcription: all I ſhall ſay is, That he is the fitteſt man, I know, to ſucceed mr. Eaton. Some pieces of his have appeared in print, viz. *Dancing exploded; The chriſtian temple; A funeral ſermon occaſioned by the death of rev. Wm. Tennent*; *American remembrancer*; *Aſſociation ſermon.*

Postscript.

The family of the Stouts are ſo remarkable for their number, origin, and character in both church and ſtate, that I cannot forbear beſtowing a poſt-ſcript upon them; and no place can be ſo proper as that of Hopewell, where the bulk of the family reſides. We have already ſeen that Jonathan Stout and family were the ſeed of *Hopewell* church, and the beginning of *Hopewell* ſettlement; and that, of the 15 which conſtituted the church, nine were Stouts: the church was conſtituted at the houſe of a Stout; and the meetings were held chiefly at the dwellings of the Stouts for 41 years, viz. from the beginning of the ſettlement to the building of the meeting-houſe before deſcribed. Mr. Hart is of opinion 'That from firſt to laſt half the members have 'been

KINGWOOD.

THIS church hath, till of late, been known by the name of *Bethlehem* (in Hunterdon county) which was the name of the townſhip where it exiſted: but ſince that, two townſhips have been taken out of Bethlehem, and called *Alexandria*, and *Kingwood*; in which laſt diviſion the meeting-houſe now ſtands, and is therefore known by the ſame name: its diſtance from Philadelphia is about 43 miles towards N. by E: it meaſures 38 feet by 30, and is finiſhed as uſual, but wants a ſtove: it ſtands on a lot of about half an acre, the gift of Aaron Vanſoyk; his deed is miſlaid or loſt: it was built in 1747, on the foundation of the old meeting-houſe: about it is a little village, called *Baptiſtown*: there is another meeting-houſe at Amwell, about ten miles diſtance from this, and much of the ſame dimenſions: it was built in 1766, on a lot of one acre, the gift of meſſ. Thomas Lowry and James Eddy; their conveyance is dated in 1765. The families which make up the congregations are about 206, whereof 186 perſons are baptiſed, and in the communion, which is here adminiſtred once a quarter; and occaſionally at the other houſe. The miniſter is rev. Nicholas Cox; the ſalary is 100 pounds excluſive of the parſonage. The church was raiſed to a body politic, Mar. 3, 1788.—The above is the preſent ſtate of Kingwood, Jan. 30, 1790.

HISTORY

'ſhelter in a hollow tree, and eating the excreſ-
'cence of it: the ſeventh day ſhe ſaw a deer paſſ-
'ing by with arrows ſticking in it; and ſoon af-
'ter two Indians appeared, whom ſhe was glad
'to ſee, in hope they would put her out of her
'miſery: accordingly, one made towards her to
'knock her in the head; but the other (who was
'an elderly man) prevented him; and, throwing
'his match-coat about her, carried her to his
'wigwam, and cured her of her wounds and
'bruiſes; after that, he took her to New-York,
'and made a preſent of her to her countrymen,
'viz. an *Indian* preſent, expecting ten times the
'value in return.—It was in New-York that one
'Richard Stout married her: he was a native of
'Old-England, and of a good family: ſhe was
'now in her 22d year; and he in his 40th: ſhe
'bore him ſeven ſons and three daughters, viz.
'Jonathan (founder of Hopewell), John, Rich-
'ard, James, Peter, David, Benjamin, Mary, Sa-
'rah, and Alice: the daughters married into the
'families of the Bounds, Pikes, Throgmortons,
'and Skeltons, and ſo loſt the name of Stout:
'the ſons married into the families of Bullen,
'Crawford, Aſhton, Truax; theſe had many
'children; but I could not come at the names of
'the families into which the other brothers mar-
'ried. The mother lived to the age of 110, and
'ſaw her offspring multiplied into 502 in about
'88 years.'—The next church to Hopewell, in point of age, is

KINGWOOD

Drake, Agnes Drake, Thomas Hill, Mary Hill, and Elizabeth Barwis: theſe were baptiſed by rev. Thomas Davis, who ſucceeded mr. Eaton in the miniſtry of Hopewell. The above acceſſion increaſed the Baptiſts of Bethlehem to the number of 22, and made them think of becoming a diſtinct ſociety: accordingly, having obtained a releaſe from Hopewell, they were formed into a church by the aſſiſtance of ſaid mr. Davis, Jul. 31, 1742; and the ſame year joined the aſſociation.

Remarkables.

This church is the daughter of Hopewell; and hath now exiſted for 48 years; and increaſed from 22 to 186. (2) Some of the members of this church are Sabbatarians. (3) During the miniſtration of rev. David Sutton, there was a conſiderable ſtir in the church relative to the rite of waſhing feet; but could not be eſtabliſhed in a general way; neither will it prevail until Chriſtians be converted, and become as little children, who do as the father bids them without remonſtrating. (3) Many miniſters have ſprang from this church, viz. rev. meſſ. William Lock, Elkana Holmes, Thomas Runyon, and mr. William Tims, a licentiate; it has now two probationers, viz. James Drake, and David Stout.

Temporalities.

The chief is, a plantation of about 70 acres, valued at 12 pounds a year: the church purchaſed

History.

For the origin of this church we muſt look back towards 1722, when the tract, which now conſiſts of three townſhips, began to be ſettled by perſons who repaired hither from other parts; ſome of whom were Baptiſts; particularly, Iſaac Wolverton and wife, William Fowler and wife, and one Elizabeth Warford: this was in 1729. In 1734, one John Burtis, Ann Lannin, and Mary Green, arrived in the ſame neighbourhood. In 1738, rev. Thomas Curtis began a ſettlement near them, on the point of land which lies in the fork of Sprucerun and Smalley creek: and the next year moved his family thither: there he, and the foreſaid Baptiſts, built a ſmall meeting houſe, which exiſts no more. The firſt fruit of his miniſtry was one Edward Hunt, who went to Hopewell for baptiſm. In 1748, arrived meſſ. James and John Bray (members of Middletown) which increaſed their number to 12 ſouls. Mr. Curtis did not confine himſelf to the upper ſide of Bethlehem: but paid viſits, once in three weeks, to the lower part, now called *Kingwood*, where another little meeting-houſe was raiſed, on the ſpot where the preſent ſtands: this was done in 1741. The fruit of his miniſtry here was, one Job Worford and Elizabeth Collins; and in the upper tract, Edward Slater, John Reuben, and Martha Burtis: theſe 5 were baptiſed by rev. Joſeph Eaton, while he miniſtered at Hopewell. His next converts, in the lower tract, were, David Drake

Rev. Malakiah Bonham.

He was born at Maidenhead, and bred a Sabbatarian: but, changing his opinion relative to the Sabbath, he joined Haightſtown firſt, and then Kingwood; and in 1749, was ordained paſtor of the church by rev. meſſ. Miller and Carman: he continued in the paſtorſhip to Feb. 17, 1757, when he was refuſed the pulpit, on account of an evil report that was ſpread concerning him; and Mar. 24, 1761, was expelled the ſociety. He died in 1789, in the 76th year of his age.—His firſt wife was Jemima Harker, by whom he had children, Jeriah, Daniel, Abſalom, &c. His ſecond wife was the widow Heath, whoſe maiden name was Hannah Buckingham: his third was Mary Fox.—Mr. Bonham's ſucceſſor was

Rev. David Sutton.

He became their paſtor, Mar. 26, 1764: and continued in the paſtorſhip to Aug. 3, 1783, when he reſigned to go to Waſhington county. He was born at Baſkingridge; ſpent ſome time at Hopewell ſchool; was ordained at Scotch-plains: married a Winter, by whom he has children, Sarah, David, John, James, Ann, &c. He has been often compared to Nathanael, of whom it is ſaid, *that there was no guile in him.*—His ſucceſſor is the preſent miniſter,

ſed it from Edward Freeman: the conveyance is dated May 26, 1786. The other piece of eſtate is a legacy of 14 pounds, bequeathed by the late John Manners, eſq: but the good man's bequeſt came in evil times; for *congreſs-money* has taken a bite off of it.

Ministry.

It has been obſerved, that rev. meſſ. Joſeph Eaton and Thomas Davis did occaſionally preach and baptiſe at Kingwood, then Bethlehem: but it does not appear that they were very ſucceſsful. That honour was reſerved for their firſt miniſter,

Rev. Thomas Curtis.

He preached to this people, under the authority of a licence, to Oct. 28, 1745, when he was ordained their paſtor, by rev. meſſ. Jenkins Jones, and Nathanael Jenkins: but he continued not long with them; for death ſeized him, Apr. 28, 1749, in the 64th year of his age. He was a ſteady man; and remarkable for peace-making. This church conſider him as their father, and ſpeak of him with great veneration to this day. His wife was Alice Merril, by whom he had children, Jane, Thomas, Benjamin, Ann, and Mary: theſe married into the families of the Alderſons, Peers, Macauleys, Hills, and Thatchers; and have raiſed him 22 grand children.—His ſucceſſor was

Rev.

from capt. William Smith; his conveyance is dated Apr. 13, 1784: the houſe meaſures 40 feet by 30, and is well finiſhed, and accommodated with a ſtove: Haightſtown is in the townſhip of Windſor and county of Middleſex. This church conſiſts of two branches: one near; the other at the Croſs-roads, in Nottingham townſhip, and county of Burlington: this meeting-houſe was built in 1788, chiefly by meſſ. Nutt and Eldridge; the latter gave the lot; and the other exerted himſelf to build the houſe; neither of which, perhaps, would have been done, had the preſbyterians been as good neighbours as they might be: mr. Eldridge's conveyance bears date Mar. 10, 1788: this houſe is alſo furniſhed with a ſtove, and well finiſhed. The families belonging to Haightſtown church are about 250; whereof 240 perſons are baptiſed, and in the communion, here adminiſtred, partly at one houſe, and partly at the other. The miniſter is rev. Peter Willſon, A. M: his ſalary is 120 pounds, excluſive of perquiſites. The church became a body politic, Mar. 16, 1786.—The above is the preſent ſtate of Haightſtown, Oct. 28, 1789.

History.

Some of the firſt ſettlers in this part of the country were of the Baptiſt denomination, and members of Middletown: but diſtance rendering it inconvenient to continue attendance at the mother church, they ſought leave to become a diſ-

*Rev. Nicholas Cox.**

He became their paſtor Nov. 4, 1784: was born in New-Caſtle county, Mar. 24, 1742: called to the miniſtry and licenſed at Philadelphia in 1771: ordained at Wantage (Apr. 15, 1772) by rev. meſſ. Miller, Benedict, and Sutton; and there continued to 1783. His wife is Rebecca Potts, by whom he has children, John, Martha, William, Elizabeth, Lydia, Suſanna, Thomas, David, and Benjamin; the three firſt are married among the Martins, Dilts, and Huffs, and have raiſed him 7 grand children. The next church which claims the privilege of age is

HAIGHTSTOWN.

This church is diſtinguiſhed by the above appellation, becauſe the meeting-houſe ſtands in a village which is ſo named: its diſtance from Philadelphia is about 46 miles, in a direction of E N E ½ N. This church hath, till of late, been known by the name of *Cranberry*; becauſe the firſt meeting-houſe ſtood in that townſhip: that was erected in 1747, but is now converted to another uſe. The preſent meeting-houſe was built in 1785, on a lot of half an acre, purchaſed from

* Since the above was written, mr. Cox has avowed Univerſaliſm, as taught by dr. Chauncy of Boſton: this I give from a letter he wrote to me ſoon after.

from the beginning of the ſettlement in 1706 to 1745, when the ſettlers became a diſtinct church. Its firſt miniſter was

*Rev. James Carman.**

Of him I have received the following account from his ſon, who is yet alive at Bordentown.

 'He

* A near relation of his was Hannah Carman, who died at Brunſwick in 1776. Of her I received the following piece of hiſtory, which is ſo well atteſted, that ſcepticiſm itſelf can have nothing to gainſay: I have before me three certificates of the fact; and the teſtimony of 'ſquire N. Stout's lady, who was preſent at the time of the miracle. 'She was remarkable for piety and good ſenſe from 'a child: about the 25th year of her age ſhe got a fall 'from a horſe, which ſo hurt her back that ſhe was bowed 'down, and could in nowiſe lift herſelf up: her limbs 'were alſo ſo affected, that ſhe was a perfect cripple, not 'able to walk, nor to help herſelf in the ſmalleſt matters.' One day the young woman who had the care of her (now 'ſquire Stout's lady) 'ſeated her in an elbow chair, and 'went to the garden; ſhe had not been long in the gar-'den before ſhe heard a rumbling noiſe in the houſe: ſhe 'haſtened in, thinking that the cripple had tumbled out 'of her chair; but how was ſhe ſurpriſed and frightened 'to ſee the cripple in the far end of the room, praiſing 'God, who had made her whole every whit! Miſs 'Ketcham (for that was the name of 'ſquire Stout's lady 'from whom I had this narrative) ſent to her neighbour 'Bray (the ſigner of one of my certificates) who came in 'haſte, and was equally aſtoniſhed; for the cripple was 'all the while in an ecſtacy, taking no notice of the com-'pany, but running about the houſe, moving the chairs 'and tables from place to place, running to the kitchen, 'taking up pots and things, and replacing them; going 'to the wood pile and taking up logs, and heavy ſtones,

'and

tinct ſociety: this was granted; and on Nov. 14, 1745, the following perſons became a body *eccleſiaſtic*, viz. *James Carman, William Cheeſeman, William Cheeſeman, jun. Samuel Cheeſeman, John Dye, Thomas Morford, Moſes Hull, John Hide, Malakiah Bonham, Martha Cheeſman, Catherine Cheeſman, Mary Dye, Abigail Morford, Mary Hide, Margaret Carman, Catherine Morris, and Joanna Feeble.* The next year they joined the aſſociation.

Remarkables.

We have ſeen before, that the original ſeat of this ſociety was Cranberry: it continued there from near the beginning of this century to 1785. (2) The church hath increaſed in 44 years, from 17 to 240, and chiefly under the miniſtration of the preſent paſtor. (3) This church, and others are the daughters of Middletown.

Temporalities.

Of them the church hath none, except the old meeting houſe, and the lot on which it ſtood: the lot was purchaſed of one Stephen Warn; his conveyance is dated Apr. 15, 1746: but it is of little worth, becauſe a manſion of the dead: the houſe was ſold to dr. Stites.

Ministry.

The miniſters of Middletown viſited this part from

'ed Middletown church: and in proceſs of time 'was licenſed to preach among that branch of 'Middletown which reſided at Cranberry, and 'which is now the church of Haightſtown: he 'was ordained paſtor in 1754, which was the 'time that ſaid branch was conſtituted a diſtinct 'ſociety. He continued in the paſtorſhip to Oct. '28, 1756, when he died in the 62d* year of 'his age. His firſt wife was Margaret Duwys, 'by whom he had children, Elizabeth, Caleb, 'John, Phebe, James, Ruth, and Margaret: his 'ſecond wife was Sarah Frazier, who bore him '3 children, Rachel, Ephraim, and Samuel: theſe 'ten children formed alliances with the Woods, 'Bells, Larouſes, Princis, Simmons, &c. and have 'raiſed him upwards of 30 grand children; and 'theſe a numerous progeny of great grand chil-'dren.'—Mr. Carman's ſucceſſor is

Rev. Peter Willſon, A. M.

He became paſtor of this church at the time of his ordination, May 13, 1782, and continues in the paſtorſhip with great ſucceſs. He is a man to be wondered at! Haightſtown church had well nigh come to nothing when he began to preach among them; immediately a revival took

 place

* There is a miſtake in his age; for if he was baptiſed by mr. Keach, he muſt have been baptiſed in 1692, becauſe that was the laſt year of mr. Keach's reſidence in America; and from that year to 1756, is a period of 64 years: to which add 15 (Mr. Carman's age at baptiſm) he muſt be 79 years old when he died.

'He was born at Capemay: bred a churchman: 'came, with his parents, to Philadelphia when a 'child: went with them to Staten-iſland, where 'he (in the 15th year of his age) received baptiſm 'at the hands of rev. Elias Keach. He did not 'join any Baptiſt church for many years; went 'firſt among the Quakers: not content with their 'way, he joined the *new-light* Preſbyterians; and 'connived at their chriſtening two of his chil-'dren: but repenting of that connivance, he join-'ed

'and throwing them away to conſiderable diſtances; go-'ing to her bed room, taking up her bed, and walking 'about with it; and every now and then falling on her 'knees to praiſe God, who had made whole a daughter of 'Abraham, and who had been bowed down for ten or a 'dozen years.' It has been obſerved before, that the cripple was alone in the houſe when this miraculous event happened: the manner therefore muſt have come from herſelf; and was as follows: 'While I was muſing 'on theſe words, *Æneas, Jeſus Chriſt maketh thee whole*, 'I could not help breathing out my heart and ſoul in the 'following manner, O! that I had been in Æneas's place! 'Upon that I heard an audible voice, ſaying, *Ariſe, and 'take up thy bed and walk!* The ſuddenneſs of the voice 'made me ſtart in my chair: but how was I aſtoniſhed to 'find my back ſtraitening, and my limbs recovering their 'former uſe in that ſtart! I got up; and, to convince my-'ſelf that it was a reality and not a viſion, I lifted up my 'my chair, and whatever came in my way; went to my 'room and took up my bed; and put my ſtrength to other 'trials, till I was convinced the cure was real and not a 'dream or deluſion, &c.'—I doubt not but ſome witlings will find matter of pleaſantry in this ſtory. Let them: and be their pleaſantry their reward. But whoever believes in the power of Chriſt, and the efficacy of ejaculatory prayer, will be benefited by it. (See ſimilar inſtances in vol. i. p. 111.)

ing every hint which a friend gives of defects or amendments. He was born in the above mentioned townſhip of Windſor, May 14, 1753, and is an exception to the proverb, which ſaith "that a prophet is not without honour ſave at home." He was ordained May 13, 1782. His wife is Mary Fiſher, by whom he has children, Enoch, Job, Oliver-Hart, and Ezekiel-Robbins.—The next church, in point of age, is

SCOTCHPLAINS.

THIS church receives its diſtinction from a large tract of land, called *Scotchplains*; and a beautiful and fertile tract it is! It is almoſt ſurrounded with a chain of mountains; and is watered with a meandering ſtream, called *Green-river*: this river deſerves attention for the ſame reaſon that Jordan and Ænon obtained a place in ſacred hiſtory; for to the banks of this river have repaired ſome hundreds of converts to receive the baptiſm of repentance for the remiſſion of ſins. The meeting houſe ſtands on the north border of the plains, in the townſhip of Elizabeth and county of Eſſex, at the diſtance of 75 miles NE b E from Philadelphia: back of the meeting-houſe is a mountain, hollowing like a creſcent, as if it meant to ſhelter it from the rigor and blaſts of the north: the houſe is well finiſhed within, and painted; and makes a neat appearance without

place; in ſo much that in 9 years 203 were converted, and added to the church. The like effect followed his preaching elſewhere. At Newmills 55 were added by means of his preaching there: about a dozen at Jacobſtown. The members of the new church at the Manor (in Pennſylvania) were all baptiſed by him. The branch of his church at the *Croſs-roads*, and their fine houſe, had not exiſted to this day, but for his preaching there. And for all this popularity, ordination, and common Engliſh education, he did not (like too many lay preachers) hold himſelf in a ſtate of ſufficiency: no; but redeemed four years time from his avocation to ſtudy languages and other branches of literature, which tend to exclude the barbarian from the pulpit; and to introduce in his place "a workman that needs not to be aſhamed." When his buſineſs was urgent, he borrowed parts of the nights to attend to it, after having ſpent the days at mr. Alliſon's academy. Well may it be ſaid, "that the labouring elder is worthy of double honour!" It ſhould not be forgotten, that mrs. Willſon encouraged him in his wiſhes, ſaying, "that ſhe would go to the waſh tub, or take a hoe in her hand, rather than he ſhould want learning!"—Mr. Willſon had many ill-natured things levelled at him from a neighbouring pulpit; but they recoiled; and produced at home the effects they were intended to produce abroad; for near half Mr. Willſon's congregation have been brought up in the preſbyterian way. Mr. Willſon is a humble man, thankfully receiving

ing

History.

For the origin of Scotchplains (as a church) we have no further back to look than Sep. 8, 1747; for theretofore all Baptists in this part of the country were members of *Piſcataqua* church: but, growing numerous, and diſtance conſiderable, the mother church detached from the old hive, a ſwarm, and formed them into a diſtinct ſociety, the day and year above-mentioned: the names were *William Darby, Recompence Stanbury, John Lambert, John Stanbury, John Dennis, Henry Croſsley, John Sutton, Iſaac Manning, Mary Bradwell, Mary Green, Mary Dennis, Tibia Sutton, Catherine Manning, Sarah Decamp, and Sarah Peers*: the ſame year they joined the aſſociation.

Remarkables.

Scotchplains church, tho' the daughter of Piſcataqua, has been the mother of churches and miniſters: Lyons-farms and Mount-bethel are her offspring: and rev. meſſ. Miller, Manning, Croſsley, John, David, and James Sutton, &c. are her ſons. (2) This church hath increaſed in 42 years from 15 to 137, beſides large detachments to form other churches. (3) Several inſtances of preternatural power have been obſerved in this church, which, as often, awakened the the ſleepers in Zion, and rouſed the neighbourhood into a ſolicitude, what to do to be ſaved; one in 1748; another in 1762; a third in 1786, &c.

Temporalities

out; nothing is wanted but a ſtove: its dimenſions are 50 feet by 30: it was built, or rather enlarged, in 1759: the method taken was, to divide the old houſe in the middle, and move each end at a diſtance one from another; and then join them together with new additions. The old houſe was built in the year 1742: back of the preſent, is the grave yard; and to the front, a fine level green, decorated with trees: the plat of ground, on which the houſe ſtands, meaſures 2 acres and a half, given by William Darby: to this plat have been added (by purchaſe of the congregation) 12 acres more: on this addition ſtood the old parſonage which was burnt in 1786; but the loſs has been repaired with a fine ſtone building, the front of which is of hewn ſtones: on the ſame premiſes is a barn, a ſtable, an orchard and a ſchool-houſe: to the above have been added, at ſome diſtance, 12 acres of woodland for fire-wood: all were purchaſed from Samuel Brooks and Daniel Drake; their conveyance is dated Sep. 8, 1775. The families which uſually make up the congregation, are about 109; whereof 137 perſons are baptized, and in the communion, here celebrated the ſecond Sunday in every other month. The preſent miniſter is rev. William Vanhorn. His ſalary (excluſive of temporalities) 100 pounds. The church became a body politic, Mar. 6, 1788. The above is the preſent ſtate of Scotchplains, Dec. 8, 1789.

tomb is raiſed to his memory, at the expence of the congregation: he married Joanna Ayars (yet alive) by whom he had two ſons, James and Benjamin: theſe married into the Perril and Cole families; and have raiſed him 16 grand children. Mr. Miller's character is hard to be delineated for want of originality: all that hath been ſaid of a good, laborious, and ſucceſsful miniſter, will apply to him. His uſual companion in travels was rev. Iſaac Stellè: lovely and pleaſant were they in life, and in death they were not much divided, the one having ſurvived the other but 35 days. Mr. Miller is ſaid to have been a wild youth; but met with a ſudden and ſurpriſing change under a ſermon of rev. Gilbert Tennent: mr. Tennent (it is ſaid) chriſtened him; and encouraged him to ſtudy the languages, to qualify him for the miniſtry. However that be, mr. Miller did ſpend ſome time at learning under the tuition of rev. mr. Biram. It was there he embraced the ſentiment of the Baptiſts, owing to a diſcourſe of mr. Biram at the chriſtening of a child, and a converſation that followed between him and his pupil. After mr. Miller's death the pulpit was ſupplied by rev. meſſ. Cole and Guthrie, till he had a ſucceſſor, viz.

Rev. William Vanhorn, A. M.

He arrived in 1785: and by the pleaſantneſs of his ſituation, and the agreeableneſs of the people, one would prognoſticate that he will ſpend his days among them. He was born at Pennepek, Jul. 8, 1747: finiſhed his education under the tnition

Temporalities.

The forementioned parſonage with its apendages, valued at 20 pounds a year. (2) Twenty-five pounds, the gift of Richard Runyon: ditto, the gift of John Lambert: ditto, the gift of Peter Wilcox: ditto, a collection of the church; but all reduced to almoſt nothing. O thou robber of churches, and of the fatherleſs and widows, what haſt thou to anſwer for! Can an end gained by ſuch means proſper? The widow Micah curſed him that robbed her (Judg. xvii. 2); but when it was reſtored, ſhe bleſſed. And cannot a certain revolution do as much to reverſe a curſe into the bleſſing of the widow and fatherleſs and churches?

Ministry.

The miniſters who preached at the *Plains* before the abovementioned conſtitution, were chiefly thoſe of Piſcataqua: the following were their ſucceſſors, viz.

Rev. Benjamin Miller.

He was raiſed in this church; and was an exception to the proverb which ſaith, 'that a prophet is not without honour ſave in his own houſe.' He was ordained their paſtor Feb. 13, 1748; and continued in the paſtorſhip to Nov. 14, 1781, when he died, in the 66th year of his age: he was buried in this grave yard, where a handſome tomb

rev. Iſaac Stellè of Piſcataqua: by his labours, and the labours of ſome others, ſeveral were turned from darkneſs to light, and went to Piſcataqua for baptiſm: mr. Stellè, and others, continued their viſits, and began to have many hearers: to accommodate whom, the Gobles built a meeting houſe at their own expence, which was converted to another uſe when the preſent was raiſed: the perſons baptiſed, and who had joined Piſcataqua, were, *Daniel Sutton*, *John Sutton*, *Iſaac Sutton*, *Jonas Goble* (yet alive), *Robert Goble*, *Malatia Goble*, *Mercy Goble*, *Daniel Walling*, *Ichabod Tompkins*, *Sarah Wiggins*, *Jemima Wiggins*, *Naomi Allen*, *Elizabeth Eſtill*, *Elizabeth Lines*, *Sarah Oſborne*, and *Sarah Wiggins*, jun. Theſe 16 perſons, after being releaſed from Piſcataqua, were formed into a diſtinct church Jul. 11, 1752; and the ſame year joined the aſſociation.

Remarkables.

This church hath increaſed, in 37 years, from 16 to 87. (2) It has been a nurſery of miniſters; Iſaac Sutton, Ichabod Tompkins, John Walton, &c. ſprang up in her. (3) It is now on the decline for want of a miniſter, and by reaſon of the ſcattered habitations of the members.

Temporalities.

There were handſome legacies left to this church by meſſ. William and David Eſtill; but they were loſt by reaſon of evil times.

tuition of dr. Jones: was ordained at Southampton, May 29, 1772, where he abode 13 years.—His wife is Lavinia Budd, by whom he has children, Ann, Margaret, Elizabeth, Mary, Lavinia, and Thomas.—The next church, in age, is

MORRISTOWN.

THIS church is diſtinguiſhed, as above, from the town where the meeting houſe ſtands, in a townſhip and county of the ſame name: the houſe was built in 1770, on a lot of an acre and a half, purchaſed from Jonathan Hampton: its dimenſions are 44 feet by 36: its bearing from Philadelphia NEbN, at the diſtance of 85 miles: the families who make up the congregation (who ſeldom meet in one place) are about 90, whereof 87 perſons are baptiſed and in the communion, here celebrated once in two months when they had a miniſter; for now the church is in a widowed ſtate: the ſalary 40 pounds.—The above is the preſent ſtate of *Morriſtown* church, Dec. 19, 1789.

HISTORY.

THE Baptiſt intereſt, in this part of the country, had its beginning in the following manner. About the year 1717, one David Goble and family emigrated hither from Charleſtown in South-Carolina: they, being Baptiſts, invited *Baptiſt* miniſters to preach at their houſe; particularly rev.

Rev. John Wallton.

He was alſo raiſed in this church: baptiſed Aug. 12, 1764: licenſed to preach Feb. 26, 1766: ordained Jul. 17, 1767: died of the ſmall pox, like his predeceſſor, Oct. 7, 1770: his wife was Elizabeth Allen, by whom he had children, Jemima, Silas, and John.—His ſucceſſor was

Rev. George Guthrie.

He took the overſight of this church, in conjunction with Canoobrook and Lyonsfarms, in 1785; and continued therein to 1788: he was popular for a while, and well thought of. The place of his nativity is, the north of Ireland: came to America in 1783: ordained at Pennepek 1785: his wife is Anna Smith, by whom he has children Hezekiah, Maryan-Matilda: he reſides at Canoobrook, and there teaches a ſchool.

POSTSCRIPT.

THERE has ſtarted a queſtion in divinity, in very early times, which has not been ſatisfactorily anſwered to this day, viz. 'Whether a miniſter 'who has fallen into a groſs ſin, ſhould ever after 'reaſſume the miniſtry, let his repentance be ever 'ſo notorious?' 'Yes (ſay ſome caſuiſts): for '(1) Peter ſinned groſsly; yet his maſter did not 'degrade him; but, after repentance, bid him go 'on to feed his ſheep and lambs: beſides (2) A 'groſs ſin is to a miniſter what the loſs of virtue

Ministry.

The miniſters who laboured at Morriſtown from the beginning of the ſettlement to the conſtitution (which was a period of 35 years) were chiefly thoſe of Piſcataqua: from the conſtitution down, the following have had the care of the church, viz.

Rev. John Gano.

He took the overſight of the church in 1754, and continued therein to 1756, when he reſigned and went to S. Carolina; and from Carolina to New-York, in 1761; and from New-York to Kentucky in 1788, where he now reſides. Mr. Gano was born in Hopewell, Jul. 22, 1727, and there ordained May 29, 1754. His wife is Sarah, daughter of alderman Stites, by whom he has children, Daniel, Margaret, Stephen, Sarah, John-Stites, Iſaac-Eaton, Richard, Montgomery, Suſanna, William: five of which are married into the Hubbel, Verviſter, Thane, Goforth, and Bambridge families; and have raiſed him 11 grand children.—His ſucceſſor was

Rev. Ichabod Tompkins, eſq.

He was raiſed in this church: made a ruling elder Aug. 19, 1752: licenſed to preach Dec. 28, 1757: ordained Nov. 6, 1759: died of the ſmall pox, Jan. 8, 1761. He is well ſpoken of as a divine and a magiſtrate.—His ſucceſſor was

Rev.

16th century, pope Gregory's canon is 'Lapſi in 'ſuum ordinem reparari non poſſunt;' but a ſucceſſor of his (Caliſtus) enacts the contrary, 'Clerici, 'poſt lapſum, in ſuis ordinibus reparari poſſunt.' I have been perſonally acquainted with ſeveral of the ſame diverſity of opinions. This diverſity has induced ſome lapſed and reſtored clergymen to refuſe the character of *miniſters*, and to aſſume only that of *lecturers in divinity*, which requires neither holy orders nor a ſpotleſs character: it is enough if to ſuch be *committed the word of wiſdom or the word of knowledge* (1 Cor. xii. 8). Soame Jenyns's lectures are excellent, tho' he put away his wife, which (it is ſuppoſed) broke her heart, for ſhe died ſoon after; and tho' he printed in favour of dancing; and frequented balls, aſſemblies and play-houſes, and was never in holy orders.—The next church is

SCHOOLY.

COMMONLY written, *Schooly-mountain*: the mountain received its name from the firſt ſettler, who was a Quaker, and whoſe name was *Schooly*: and our church, being ſeated on the mountain, is diſtinguiſhed from its ſiſter churches, by that name. The meeting-houſe ſtands in Roxbury townſhip, and county of Morris, which is the reaſon why the church was known by the name of *Roxbury*: the houſe meaſures only 30 feet, by 26: it was built in 1768: its bearing from Phi-

'is to a woman; the ſcripture phraſe for the one 'is, that the raviſher *humbled her*: and the remem-'brance of a groſs ſin will make and keep a mi-'niſter humble whilſt he lives.'—The *Baptiſt* aſ-ſociation of 1790 (in anſwer to a query from Scotchplains) are on the ſame ſide of the queſtion; but a deciſion of a queſtion in divinity by votes deſerves no great attention, eſpecially if moſt of the voters know nothing of the matter.—'But 'nay (ſay others): for (1) A levite that had any 'defect or deformity was precluded the prieſt-'hood; and if by accident ſuch misfortunes hap-'pened to a prieſt, he was put out of office; and 'by the law of correſpondence, the antitype muſt 'anſwer to the type. (2) Paul argues on the 'ſame principle, 1 Tim. v. 7; for if none ought 'to be admitted into the miniſtry but he who has 'a *good report of them that are without*, neither 'ought any to be reſtored without ſuch a re-'port:' but this is impoſſible; for a lapſed cler-gyman's ſin will be always remembered, and a hideous ſcar remain after the wound be healed. If any ſhould have patience to read the canons and decrees of the eaſtern and weſtern churches, only from the year 787 backward, he will ſee how the fathers were perplexed about the queſ-tion: one canon (ſuppoſed to be as old as the de-cline of the 2d or beginning of the 3d century) admits a lapſed clergyman to penance and a re-ſtoration: but another of 370 cuts off all hopes of a reſtoration: even ſo late as the end of the

16th

Tomkins, *Jacob Cozard*, *Elizabeth Cozard*, *Samuel Cozard*, *Lydia Cozard*, *Abſalom Critchfield*, and *Sarah Critchfield*: theſe 14 perſons (if I have picked out the right names) were formed into a church May 12, 1753; and the ſame year joined the aſſociation.

Remarkables.

Since the people of Schooly became a church, they have undergone both a diſſolution, and a reunion: the cauſe of the firſt was, mr. Croſsley left them, and ſome of the principal families moved to Virginia and elſewhere, and the remainder joined Morriſtown. But the Cozards and others returning, they reunited under their firſt covenant, and keep together to this day: the time of the reunion was Jul. 12, 1775. (2) Whether they will long remain a church, is doubtful; for they are poor and not able to maintain a miniſter; and their land is poor, which makes ſome families talk of removing to Kentucky.

Ministry.

The miniſters who laboured at Schooly, before the conſtitution, have been mentioned already: thoſe whom they have had ſince, were the following, viz.

Rev. Henry Croſsley.

He was ordained their paſtor in 1753, which was

ladelphia is NNE, at the diſtance of 80 miles: the lot on which it ſtands meaſures ſomewhat more than an acre: it was given by James Heaton; his deed is dated Mar. 15, 1768: the families about 36, whereof 22 perſons are baptiſed and in the communion, which was adminiſtred once a quarter when they had a miniſter; for now the church is in a widowed ſtate; ſalary about 20 pounds; no temporality.—The above is the preſent ſtate of Schooly, Dec. 22, 1789.

History.

The riſe of the *firſt-day** Baptiſts in this poor mountain, was owing to mr. Samuel Heaton, who (with three brothers, from Wrentham in Connecticut) came hither to ſet up iron works: he being convinced of believers baptiſm (in the manner related under Dividing-creek) went to Kingwood to receive that baptiſm: the adminiſtrator was rev. Malakiah Bonham. After mr. Heaton had broken ground, the ſaid Bonham, mr. Croſsley and others viſited theſe parts; and baptiſed about 12 perſons: their names are in ſome ſort of a church book; but are ſet down in ſuch a confuſed manner, that it is impoſſible to tell who were the conſtituents, and who were afterwards added. Here follow 14 of the ſaid names: *Henry Croſsley, Abigail Croſsley, Samuel Heaton, Abby Heaton, Ezekiel Froſt, Jonathan Oſborn, Mary Manning, Hannah Tomkins*

* The Rogerene Baptiſts were at Schooly about 17 years before.

labour to learn the fixed meaning of words, and the right manner of forming, accenting and tacking them together, he might be of ſervice to his other claſs of hearers. Barbariſms in the pulpit are inexcuſable; becauſe they are the effect of either indolence or conceitedneſs.—Mr. Jayne was born at Goſhen in *New-York* ſtate, in 1750: called to the miniſtry at Wantage in 1782, and ordained at Smithfield (in Pennſylvania) in 1783. His wife is Elizabeth Dewitt, by whom he has children, Samuel, Benejah, Mary, David, Ebenezer, and Tabitha.

SALEM.

THIS church is diſtinguiſhed as above, from the town of Salem where the meeting houſe ſtands, in a townſhip and county of the ſame name, bearing SWbS from Philadelphia, at a diſtance of 36 miles: the houſe is a neat brick building, 50 feet by 40, erected in 1787, on a lot of near two acres: three quarters of which were given by John Kellet; his conveyance is dated May 28, 1675: the reſt was purchaſed by the congregation; their title bears date Aug. 5, 1786: the houſe is well finiſhed, and accommodated with a ſtove: the families which uſually make up the congregation are about 40; whereof 32 perſons are baptiſed and in the communion, here adminiſtered the third Sunday in every month: they were raiſed to a body politic, Jul. 3, 1786. No

miniſter

was the year of their exiſtence as a church : in 1755, he quitted them, and went to Woolverton, where he gathered a ſmall congregation : he ſoon left them, and went to Knolton, where he continued about 3 years : from thence to mount Bethel, and from mount Bethel to Manahawkin : but he tarried not long there ; but returned to mount Bethel ; from mount Bethel to Schooly ; from Schooly to Morriſtown ; and from Morriſtown he went to Redſtone, where he now reſides ; and where he will continue ; for he is too old to ſhift habitations.—His ſucceſſor was

Rev. Reuné Runyon.

He took the overſight of this church and that of Morris, in 1772 ; and quitted both in 1780. [See his hiſtory under Piſcataqua.]—His ſucceſſor was

Rev. David Jayne.

He took the overſight of this church in conjunction with Wantage, Mansfield, and Knolton, in 1783 : and after a while went to Pennſylvania ; but talks of returning to Jerſey. He is very popular among one claſs of hearers, owing (it is preſumed) to managements of voice, exerciſes of body, and configurations of aſpect, after the manner of the ſeparates : bodily exerciſes profit a little, becauſe they affect the eye ; and ſounds may be ſo modulated and combined as to raiſe any paſſion by means of the ear : and were mr. Jayne to take pattern by his good brother Willſon, and labour

'by Alloways creek [*now in poſſeſſion of Stephen 'Willis*]: after mr. Killingſworth's death in 1708, 'meetings were diſcontinued for a conſiderable 'time; and the few Baptiſts that remained here, 'and at Pennſneck and Glouceſter, joined Cohan-'ſey. Near the end of mr. Brooks's days [*paſtor 'of Cohanſey*] a meeting was ſet up at the houſe 'of mr. Samuel Fogg, by *Quinton*'s bridge. But 'after the death of mr. Brooks (in 1716) it was 'diſcontinued for near 20 years. But about the 'year 1741, mr. Nathanael Jenkins renewed the 'meetings; and began to preach, ſometimes at 'the houſe of Daniel Smith, and ſometimes at the 'houſe of Edward Quinton. About this time 'three perſons were called to a trial of gifts at 'Cohanſey, viz. Abraham Garriſon, Robert Kel-'ſay, and myſelf: in conſequence of which the 'people about Salem were more frequently viſit-'ed than before; and, by the bleſſing of God on 'mr. Garriſon's* labours, about 20 perſons were 'added to their number. Thenceforth a meet-'ing was regularly kept in the houſe of Abner 'Sims, partly by mr. Nathanael Jenkins, Robert 'Kelſay

ed him five children, and they a generation of 28. His third ſon (Ebenezer) died childleſs. His fourth ſon (Benjamin) married at Salem, firſt a *Smart*, then an *Elgar*, by whom he had ſix children. Moſt of the honourable John Holmes's offspring cut a figure among the Baptiſts in this ſtate, and Pennſylvania; and ſome in the magiſtracy and aſſemblies. He was not ordained, but preached occaſionally, as an exhorter. He died in 1701.

* He was not ordained: he died at Middletown; and is well ſpoken of. His family is pretty numerous.

miniſter*; ſalary about 100 pounds.—The above is the preſent ſtate of Salem church, Apr. 28, 1790.

History.

I have been ſo happy as to find the hiſtory of this church made ready to my hand! This happineſs I owe to rev. Job Sheppard, who was the firſt miniſter. He begins in the following manner: 'beſides thoſe [*the families of Killingſworth 'and Holmes*] I find but few Baptiſts at Salem—.' I wiſh he had named thoſe few; for then we might, probably, find their names in the liſt of Fenwick's company, who firſt ſettled the parts, in the year 1675: mr. Sheppard goes on—'the 'meetings were kept partly at the houſe of Mr. 'Killingſworth [*now in poſſeſſion of Anthony Keaſ-'bey, eſq.*]; and partly at the houſe of mr. Holmes,† 'by

* Since the above was written, rev. mr. Skillman became their paſtor, Nov. 16, 1791.

† The above honourable gentleman (for he died judge of Salem court) was a native of Sommerſet, in the weſt of England. He arrived in Philadelphia (with 4 ſons) in 1685 or 1686, and was a Baptiſt when he arrived. I find him in the magiſtracy of the place, Dec. 6, 1692, and blaming deputy Jennings, &c. for ſuffering a religious matter to be brought into a civil court; and for not admitting the exceptions which George Keith, and his fellow priſoner, made to their jury. Mr. Holmes's eldeſt ſon (John) married into the *Jaquis family* at Pennepeck, and had one ſon of the ſame name: he married a Morgan, and had ſeven children, and they 40. His ſecond ſon (Samuel) married into the *Tindel family* at Haddenfield, and raiſ-

ed

1770. (2) A tenement on the meeting-houſe lot, now let for 12 pounds. (3) The old meeting houſe and lot by *Quinton*'s bridge: the lot contains about half an acre, the gift of Daniel Smith; his conveyance bears date Jul. 20, 1748. Theſe helps, with the rent of the pews, would amount to a handſome revenue, were the debt of the meeting diſcharged.

Ministry.

The preachers who viſited Salem from the beginning have been already mentioned; thoſe whom they have had ſince follow.

Rev. Job Sheppard.

He was born at Cohanſey; and was a deſcendent of the David Sheppard who came from Ireland in 1683: called to the miniſtry in 1742: ordained in 1750: moved to Salem in 1748: became paſtor of this church, May 17, 1755: died Mar. 2, 1757, in the 51ſt year of his age. He is well ſpoken of, at Salem, to this day. His wife was Katherine Bowen, by whom he had children, Elnathan, Belbe, Elizabeth, Rebecca, Job, Daniel, Katherine, Martha, Keziah, Ruth, and Cumberland; theſe married into the families of the Townſends, Patricks, Grays, Bowens, Mulfords, Kelſays, and Matlocks; and have raiſed him 19 grand children.—His ſucceſſor was

'Kelſay, and myſelf: but, by reaſon of mr. Jen-
'kins's age, and mr. Kelſay's going to Pileſgrove
'[*now Pittſgrove*], the care of the people fell
'chiefly on me; which induced me to come and
'ſettle among them. All this while we were
'members of Cohanſey. The increaſe of mem-
'bers and hearers induced us to build a meeting
'houſe; which was done in 1743. Twelve years
'after, we petitioned Cohanſey for leave to ſepa-
'rate, which was granted: and, May 17, 1755,
'we were conſtituted a diſtinct church; and in
'1757, we were received into the aſſociation.
'The names of the conſtituents were, *Job Shep-*
'*herd*; *the honourable Edward Keaſbey, eſq*; *Ed-*
'*ward Quinton*; *Samuel Sims*; *Daniel Smith*; *the*
'*honourable John Holmes, eſq*; *Joſeph Sneathin*;
'*John Whitall*; *Seth Smith*; *Temperance Quinton*;
'*Sarah Sims*; *Catherine Sheppard*; *Kerenhappuch*
'*Blackwood*; *Sarah Smith*; *Prudence Keaſbey*;
'*Phebe Smith*; *Rachel Sneathin*; *and Patience*
'*James*."

Remarkables.

Nothing uncommon hath happened in this church, except that they have exiſted for 35 years; and have increaſed from 18 to 32.

Temporalities.

The chief is a plantation of a 100 acres, with a good houſe and out-houſes upon it, valued at 25 pounds a year: the title is dated Mar. 20, 1770

at the diſtance of 120 miles: the ground is proprietory, and neither ſurveyed nor ſecured to the church: the houſe was built in 1773, but in a place too eccentric for the congregation; therefore it was moved, in 1784, to the ſpot where it now ſtands. There is another houſe belonging to the congregation, named *Peppercotten*: this ſtands off of the other about ten miles, but is not finiſhed: the ground was given by John Stephens, and 5 pounds caſh; his conveyance is dated Oct. 7, 1771. The families, which uſually make up the congregation are about 66, whereof 74 perſons are baptiſed and in the communion, here celebrated once a quarter. No temporality: the ſalary of the preſent miniſter (rev. Silas Southworth) is 40 pounds. The above is the preſent ſtate of Wantage, Jan. 6, 1790.

History.

The hiſtory of this church will be, partly, the hiſtory of an independent church; partly of a church conſiſting of *pædobaptiſts* and *adultbaptiſts*; and partly of a church that is altogether *Baptiſt*: under the firſt diſtinction, it originated at Mansfield, in Connecticut, about the end of 1749 or the beginning of 1750: the conſtituents were, *William Marſh and wife, Joſeph Pomeroy and wife, William Southworth and wife (yet alive), Joſhua Egard and wife, John Slate and wife, Elizabeth Lathrop, Mary Nicholas, Elkana Fuller, Rudolphus Fuller, and David Chapman and wife:* theſe with-

Rev. John Sutton.

He came hither in 1761; but continued not long in the overſight of the church. (See his hiſtory under Capemay.) His ſucceſſor was

Rev. Abel Griffiths.

He arrived in 1767; and reſigned in 1771. (See his hiſtory in vol. i. p. 31.) His ſucceſſor was

Rev. Peter Peterſon Vanhorn.

He became the paſtor in 1785; and continued in the paſtorſhip to Sep. 10, 1789, when he died in the 70th year of his age. (See his hiſtory, vol. i. p. 16.)—The next church is

WANTAGE.

The above is the preſent diſtinction of this church: but herctofore it was known by the name of *Newtown*, and ſtands ſo diſtinguiſhed in the aſſociation records; the reaſon of the variance is, Newtown has, latterly, been divided into three townſhips: one retains the old name: the other are called *Hardyſtone* and *Wantage*; and the chief meeting houſe ſtanding in the laſt diviſion is known by the ſame name: it is now its legal title, by reaſon of its political incorporation, Nov. 8, 1786: the place of worſhip is but ſmall, viz. 30 feet ſquare: its bearing from Philadelphia is NNE at

tranſactions have periſhed. Two years after, they joined the aſſociation.

Remarkables.

We have mentioned ſome remarkable things already; to which may be added (1) That Wantage may be conſidered as an original church, having ſprang from no other *Baptiſt* church. (2) It has increaſed, in 34 years, from 8 to 74. (3) Mixed communion continued in this church after it became *Baptiſt*, which the Baptiſts excuſed from the conſideration of neceſſity. (4) In 1761, mr. Marſh took it into his head to introduce the economy of the Moravians, viz. to have all things in common: about 36 perſons came into his meaſure; but being chiefly poor people, the project failed in leſs than two years: what, with this project, and mr. Marſh's altering his preaching tones and agonies of body from the manner of the ſeparates; and his turning ſpeculator in traffick, and quitting them in 1763, the church had well nigh come to nothing; for when mr. Cox came among them in 1771, there were but ſeven members remaining.

Ministry.

Some of the lay brethren uſed frequently to ſtand up for propheſying or exhortation, while the ſpirit of the New-England ſeparates was warm at Wantage: but the firſt miniſter of the church was

Rev.

drew from the eſtabliſhed worſhip of Mansfield, and therefore were called *Separates*: the above 16 perſons were formed into an *independent* church at ſaid Mansfield in the time above ſpecified. As ſoon as they were pronounced a goſpel church, they proceeded to chooſe mr. Marſh for their paſtor, who was ordained, the ſame time, by two ſeparate mininers whoſe names are not remembered. But the next year (1751) they agreed to quit Mansfield, and go in a body to Jerſey. The part they pitched upon for reſidence was the ſaid Newtown, in the north border of Suſſex. They had not been long in their new ſettlement before ſome (who had ſcruples about infant baptiſm at Mansfield) declared openly for the baptiſm of believers. But now the ſame queſtion puzzled *them* which had puzzled *others* in both the Englands and Germany, &c. viz. "Whether baptiſm adminiſtered by an unbaptiſed perſon, be valid?" for they conſidered infant baptiſm as a nullity: however, they reſolved the queſtion in the affirmative from the conſideration of neceſſity: accordingly mr. *Marſh* was baptiſed by mr. *Elkana Fuller*, and then *Elkana Fuller* by mr. *Marſh*: this was in the winter of 1752; for it is remembered that the ice was broken for the purpoſe, in the form of a grave. Next year were baptized, by mr. Marſh, *Joſhua Cole, cap. Roe, Daniel Roberts, Hezekiah Smith* (yet alive) *and wife, and Rudolphus Fuller*: theſe 8 perſons were, Nov. 14, 1756, formed into a *Baptiſt* church, by a new covenant which is ſtill extant, tho' the records of prior

tranſactions

mon, Mary, Clariſſa, John, James, Daniel, and Anthony.—His ſucceſſor is the preſent miniſter,

Rev. Silas Southworth.

I have been ſo unlucky as to loſe his hiſtory, after travelling ſome miles to his houſe in order to obtain it: and I went and returned on foot, becauſe the ice made riding dangerous. All I remember is, that he was born at Mansfield in Connecticut, Jan. 20, 1751; that he was carried in arms to this part of Jerſey; and that he was ordained in this church, and is well ſpoken of. I remember alſo, that he is one of thoſe lay miniſters who think they may be wiſer than they are already, or that ordination, and *reverend ſirs*, have made them: were I 20 years younger, I would make another tour into Europe to try at raiſing a fund for the ſake of giving learning to ſuch.—The next church, in point of ſeniority, is

DIVIDINGCREEK.

The above is the name of a ſmall river which runs through the neighbourhood (where the members reſide) and from which the church receives its diſtinction: the meeting-houſe meaſures 30 feet by 22: it ſtands in the townſhip of Downs and county of Cumberland, at the diſtance of 56 miles towards ShW from Philadelphia: it was built in 1771, on the ſpot where the firſt houſe ſtood: the lot

Rev. William Marſh.

We have ſaid much of him already: to which may be added, that he was born at Wrentham in Connecticut; ordained at Mansfield in the ſame ſtate, by miniſters of the ſeparate order, which ordination ſerved him when he became a Baptiſt; that he left the church in 1763, and went to Wyoming, where he was murdered by Indians. He (as before obſerved) turned his attention to traffick, buying horſes, cattle, &c. and ſelling them for gain. The laſt drove ruined him, and hurt his neighbours: when he had turned his drove into money, he was returning home; but had occaſion to ſtop on Society hill in Philadelphia: when he came out of his friend's houſe, his ſaddle-bags and money were gone.—His ſucceſſor was

Rev. Nicholas Cox.

He took the overſight of the church in 1772, and reſigned in 1782. During the ten years of his adminiſtration, many were converted, and added to the church. (See mr. Cox's hiſtory under Kingwood.—His ſucceſſor was

Rev. James Finn.

He was ordained their paſtor, Apr. 23, 1783; but reſigned in 1785 to go to Pittſtown, in Luzerne county, and ſtate of Pennſylvania. He came hither from Goſhen in *York* ſtate. His wife is Hannah Carr, by whom he has children, Solomon

Robert Kelſay, May 30, 1761: and the ſame year joined the aſſociation: the certificate of this tranſaction obſerves, 'that ſome of the above 11 were 'baptiſed here, and came under laying on of 'hands before the conſtitution.'

Remarkables.

This church hath, in 29 years, increaſed from 11 to 41, beſides a detachment of 11 members to the weſtern world. (2) In 1770, their firſt meeting houſe was burnt, which had been erected but few years before. (3) The king's proclamation of Oct. 31, 1760, is tranſcribed into their church book, and was religiouſly obſerved. (4) In 1781 a remarkable revival took place, in the neighbourhood, by means of mr. Vanhorn's miniſtry; and 37 were added to the church.

Temporalities.

The only eſtate in poſſeſſion of the church is a plantation of 100 acres, purchaſed from Alexander Moore, eſq; his conveyance is dated Mar. 9, 1761: the land is good, and the houſe commodious were it in proper repair. The creek runs near the houſe, and is navigated with lumber-veſſels of conſiderable burden.

Ministry.

Those miniſters who laboured here before the conſtitution, belonged to other churches: thoſe they have had ſince follow, viz. *Rev.*

lot whereon it ſtands, meaſures two acres and 88 perches: it was beſtowed by Seth Loré; his conveyance is dated Jul. 10, 1751: the families, who uſually make up the congregation, are about 52; whereof 41 perſons are baptiſed and in the communion, here adminiſtered the 2d Sunday in the month. The ſalary is about 18 pounds, excluſive of the glebe, which would fetch 15 pounds a year. The church is now in a widowed ſtate: it was raiſed to a body politic by a ſpecial bill of aſſembly, dated Nov. 7, 1785. The above is the preſent ſtate of Dividingcreek, Apr. 6, 1790.

History.

The beginning of the Baptiſt intereſt in this part of the country was on this wiſe. About the year 1749, ſome Baptiſts from Cohanſey moved to the neighbourhood of Dividingcreek, particularly *Jonadab Sheppard* and his wife *Temperance*; *Thomas Sheppard* and his wife *Ann*; *William Paulin*, eſq. and his wife *Patience*; *William Dollas*, and others: the conſequence was, frequent viſits from the miniſter of Cohanſey, and ſome converſions to the faith, particularly *John Terry*, *Sarah Terry*, and *Eve Sockwell*. In the ſummer of 1760, arrived hither from Capemay, rev. *Samuel Heaton*, which increaſed the number of Baptiſts to 11 ſouls; and made them wiſh to become a diſtinct ſociety. Accordingly, having obtained a releaſe from Cohanſey and Capemay, they were formed into a goſpel church, with the help of rev. Robert

'Bible: mr. Sweesy owned there was no text 'which directly proved the point; but that it 'was proveable by deductions from many texts: 'this chagrined mr. Heaton, as he had never 'doubted but that infant baptism was a gospel 'ordinance: he went home with a resolution to 'act the part of the more noble Bereans; and 'soon met with convictions: after that he went 'to Kingwood, and was baptised by mr. Bonham; 'and so satisfied was he with what he had done, 'that he began to preach up the baptism of re-'pentance in the mountains of Schooly: he la-'boured not in vain; for some of his proselytes 'went to Kingwood to receive believers baptism. 'This was the beginning of the *Baptist* church at 'Schooly. In 1751, mr. Heaton was admitted to 'holy orders; and then went, the next year, to 'Millcreek in Virginia: and from thence to Ko-'noloway, where he founded another church: 'being driven from thence by the Indians, he set-'tled, next year, at Capemay: from thence he 'came to Dividingcreek to settle a third church; 'in the care of which he died, in the 66th year 'of his age, Sep. 26, 1777. If an *honest man be 'the noblest work of God* (as Pope saith) mr. Hea-'ton might lay claim to that kind of nobility. His 'wife was Abby Tuttle, by whom he had chil-'dren Samuel, Ephraim, Gideon, Thomas, Eli-'sha, Levi, Abia, Abigail, Eliona, and Sarah: 'this great family he brought up in a decent way 'notwithstanding his poverty, which shows him 'to have been a good citizen; for I take it, that

'a man

Rev. Samuel Heaton.

He took the overſight at the conſtitution, and was one of the conſtituents; he continued in the overſight to Sep. 26, 1777, when he died, in the 66th year of his age. His hiſtory is remarkable, and is as follows: 'He was born at Wrentham 'in Connecticut; and was bred a preſbyterian. 'He came to Jerſey, with three brothers, about 'the year 1734, and ſettled near Black-river in 'the county of Morris, and there ſet up iron 'works: while there, he had a ſon born, whom 'he was anxious to have chriſtened by rev. Samuel Sweeſy, a preſbyterian miniſter of the *ſepa-* 'rate order: to which chriſtening the wife ſtood 'averſe, adding, *If you will ſhow me a text* that* 'warrants chriſtening a child, I will take him to 'mr. Sweeſy. The huſband offered ſeveral texts: 'the wife would not allow that infant baptiſm 'was in either of them: then the huſband went 'to mr. Sweeſy, not doubting but a thing ſo old 'and ſo common as infant baptiſm, muſt be in the 'Bible

* This tranſaction coming to the knowledge of Robert Colver (a *Rogerene* Baptiſt), induced him to publiſh an advertiſement in the newſpaper, offering 20 dollars reward to any that would produce a text to prove infant baptiſm. Rev. Samuel Harker took him up, and carried a text to the advertiſer: Colver would not allow that infant baptiſm was in it: Harker ſued him: it ſeems the court was of mr. Colver's mind; for Harker was caſt, and had court charges to pay. After that, Colver publiſhed another advertiſement, offering 40 dollars reward for ſuch a text; but none took him up, as mr. Harker's attempt failed.

KNOLLTON.

So this church is diſtinguiſhed from the name of the townſhip where the meeting houſe ſtands, in the county of Suſſex, 85 miles NNE from Philadelphia: the houſe meaſures 24 feet by 21: it was built in 1763, on a knoll or mount which reſembles a ſugar loaf when the top is broken off: the knoll was purchaſed from rev. Henry Croſſley; his conveyance is dated Aug. 9, 1756: the families, to which the houſe is central, are about 37, whereof 44 perſons are baptiſed, and in the communion, which is here celebrated once a quarter. No temporality; the ſalary uncertain, but never exceeded 20 pounds. Their licentiate preacher is mr. Vaughan*.—The above is the preſent ſtate of Knollton, Jan. 2, 1790.

History.

The riſe of the Baptiſt intereſt in this part of the country was as follows.—About the year 1754, one *John Hennyzwell* and *Alce* his wife, and *John-Wade Loofburrow* and his wife *Sarah*, ſettled in the neighbourhood: they were members of Kingwood; after them arrived (from the ſame Kingwood) *Jonathan Start* and *Sarah* his wife: theſe invited Baptiſt miniſters to preach among them, particularly rev. meſſ. Bonham and Croſſley

* Since the above was written, he has been ordained paſtor.

'a man who raiſes a family, does a nobler feat 'than Alexander or Cæſar or —— ever did. His 'children married into the families of the Cole-'ſons, Reeves, Lorés, Garriſons, Clarks, Cooks, 'Johnſons, Terrys, and Kelſays; and have raiſed 'him 36 grand children, tho' they have only be-'gun their generation work.' Aſſiſtant to mr. Heaton, was a licentiate preacher of the name of David Sheppard: he died Jul. 18, 1774; and by his piety and labours acquired an excellent character: he was but 50 when he died. Mr. Heaton's ſucceſſor was

Rev. P. P. Vanhorn.

He took the overſight of the church in the ſpring of 1779; and in the ſpring of 1783 reſigned. (See his hiſtory in vol. i. p. 16.) His ſucceſſor was

Rev. John Garriſon.

He took the overſight of the church when he was ordained, Sep. 8, 1787; and continued in the overſight to Mar. 6, 1790, when he died, in the 46th year of his age. The character given him is "that he was truly pious and thoroughly calviniſtic." I take him to be a grandſon of the Garriſon mentioned under Salem. His wife was Eleona Heaton (daughter of rev. S. Heaton) by whom he had children, Heaton, Rachel and Abigail.—The next church in order of time, is

KNOLLTON

cenſed to preach at Kingwood, Apr. 2, 1774, and there ordained the following year; diſmiſſed to Knollton (I ſuppoſe) Aug. 22, 1775. He now preaches on the North-river, in the ſtate of New-York. His ſucceſſor was

Rev. David Jayne.

He aſſumed the overſight of this church, and that of Mansfield and Wantage, in 1783: but quitted pluralities in a ſhort time, to go to Pennſylvania. (See his hiſtory under Schooly.) His ſucceſſor was

Rev. David Loofburrow.

He arrived here in 1785, and reſigned in 1787. (See his hiſtory under Newmills.) His ſucceſſor in the miniſtry, but not in the paſtorſhip, is

*Mr. Daniel Vaughan.**

He is not ordained: but preaches in right of a licence he obtained in this church, Jul. 21, 1787: he was born in Windſor townſhip, Jun. 17, 1746: his wife is Dinah Watkins, by whom he has children, Elizabeth, Jacob, Rachel, Richard, Lydia, Sarah, Rhoda, and Daniel; all ſingle.—The next church in point of age, is.

* Now ordained paſtor.

ley: the consequence was, that some were converted to the faith, and baptized at Kingwood, viz. *Joseph* and *Mary Collins*, *William Honnywell*, *Thankful Read*, *Joseph Laycock*, *Elizabeth Rush*, *Joseph Hall*, and *Silas Robins*. These 14 persons were formed into a church, at Knollton, Jun. 12, 1763; and the same year joined the association.

Remarkables.

I could not find much of this sort at Knollton, only that they have, in 27 years, increased from 14 to 44.

Ministry.

There passed but nine years between the settlement of Knollton, and the rise of a Baptist church there: that interval was chiefly improved in the manner before related. The ministers who laboured there since, were the following.

Rev. Henry Crossley.

He became pastor of this church about the time of the constitution in 1763; and continued with them to 1766, when he resigned to go to Mountbethel. (See his history under Schooly.) His successor was

Rev. Elkana Holmes.

He was but a kind of sojourner among them, and of no long tarrying any where: he was licensed

History.

This church originated in the following manner.—About the year 1750, one *Francis Briggs* (a member of Salem) ſettled at Newmills; and invited Baptiſt miniſters to preach at his houſe: the conſequence was, that ſome were converted and baptized; namely, *John Eſtill*, *Elizabeth Eſtill*, and *Rachel Briggs*: this raiſed expectations, that there might be a church at Newmills: in hope of which they built the meeting houſe before deſcribed; and applied to the aſſociation for miniſterial helps: during theſe viſits, others were baptiſed, viz. *Suſanna Ellis*, *Ruth Elliſon*, *Samuel Jones*, and *Lydia Powell*: in the year 1764, rev. *P. P. Vanhorn* arrived from Pennepek (with his *wife* and family) to Newmills, which increaſed the number of Baptiſts to ten ſouls; and made them wiſh to have the communion of ſaints among them: accordingly, they were formed into a church, Jun. 23, 1764; and the ſame year joined the aſſociation.

Remarkables.

This church hath, in 25 years, increaſed from ten to a hundred; but it is not likely that the increaſe will continue, as many are talking of emigrating to the weſtern world. (2) In 1772, a grievous diſturbance took place, which occaſioned one party to excommunicate the other: they continued in this ſituation to Sep. 22, 1778, when

NEWMILLS.

THIS church is known by the above name; which is the name of the village where the meeting houſe ſtands, in the townſhip of Northampton, and county of Burlington, 25 miles EbNhE from Philadelphia: the houſe meaſures 30 feet by 30: built in 1752, on a lot of about 2 acres, the gift of Michael Woolſton; his deed bears date, Apr. 6, 1752: in one corner of the houſe is the pulpit; and in the oppoſite angles are the galleries, which relieves the inconveniencies of galleries in ſmall places of worſhip: it is finiſhed as uſual in this country, and accommodated with a ſtove. No temporality; nor many rich: for which reaſon the ſalary cannot be above 20 pounds a year, except they take the goſpel way of raiſing money for religious uſes*. The church is in a widowed ſtate, but has been pretty well ſupplied from Haightſtown, Upperfreehold, &c. The families to which this meeting-houſe is central, are about 80; whereof 100 perſons are baptiſed and in the communion, here adminiſtred once a quarter.—The above is the preſent ſtate of Newmills, Oct. 24, 1789.

HISTORY

* A little fourpenny piece, on this ſubject, was publiſhed in Philadelphia in 1788; which (tho' out of print) may be found in private hands. The title is, Res Sacræ. I wiſh all would read it.

mountain: went from Newmills to Montgomery; from Montgomery to Morriſtown; and from Morriſtown to Fayette county, where he now reſides. His wife is Amy Gaſkill (of Newmills), who has born him children, Rhoda, Samuel, Wade, and Ebenezer.—The next, in age, is

UPPERFREEHOLD.

THIS church is entered in records by the name of *Croſwick*, from a creek which runs through the neighbourhood; and by the name of *Freehold*, without the prefix *upper*: the meeting houſe ſtands in ſaid *Upperfreehold* townſhip, and county of Monmouth, 40 miles ENE from Philadelphia: the dimenſions of the houſe are 40 feet by 30: it was built in 1737: the ground on which it ſtands contains about 26 acres: it was purchaſed from Thomas Salter: his conveyance is dated Jun. 9, 1720: the houſe is accommodated with a ſtove, and finiſhed as uſual. The other houſe belonging to the church, is diſtant from this about 14 miles: it was built in 1762, on a lot of about an acre and a half, given in part by John Vancleave, and in part purchaſed by the congregation; the conveyance is loſt, but general Forman propoſes to give another deed: this houſe was much abuſed in the late war. The families which uſually make up the congregation are about 50; whereof 56 perſons are baptiſed and in the communion, here adminiſtred

the breach was made up: ever ſince they have gone on in a comfortable way.

Ministry.

Most of the miniſters who laboured at Newmills may be ſeen in the minutes of the aſſociation: but ſince the conſtitution, the following have been the men.

Rev. P. P. Vanhorn.

He took the overſight of the church at the conſtitution, and was one of the 10 conſtituents: he continued in the overſight to Apr. 2, 1768, when he reſigned and returned to Pennepek. (See his hiſtory, vol. i. p. 16.—His ſucceſſor was

Rev. David Branſon.

He came hither from Middletown; but was born at Earneſtown in 1747: ordained here Dec. 22, 1770, at which time he became paſtor of the church: but the church was obliged to excommunicate him, Ju. 27, 1772; and the aſſociation, to caution the churches againſt him, in 1781.—His ſucceſſor was

Rev. David Loofburrow.

He became paſtor of this church, when he was ordained by dr. Jones, Mar. 25, 1781: but continued paſtor only to April, next year. His native place is Kingwood: he was licenſed at Schooly mountain

ſelves: he was not ordained; nor continued in the miniſtry to his life's end: his laſt ſermon was delivered at the interment of mr. John Vaughan, Mar. 27, 1752. Of mr. Coward I have received the following account. 'He was only ſon of cap. 'Hugh Coward: bred a churchman: embraced 'the ſentiments of the Baptiſts at Middletown, 'by means of rev. Jenkin Jones became a licen-'tiate in divinity, in 1738: he died Jul. 30, 1760: 'his wife's name was Alce Britton, by whom he 'had children, John, Joſeph, Samuel, Alce, De-'liverance, Patience, Rebecca, Thomas, Eliza-'beth, Jonathan; theſe formed alliances with the 'Coxes, Scudders, Browns, Randolphs, Sayers, 'Hendrickſons, Applegates, and Sills; and have 'raiſed him 58 grand children; and they a gene-'ration of 48.' The next year (1739) rev. Abel 'Morgan, *jun.* viſited this branch of his church, 'and continued his viſits, at ſeaſons, to 1761: 'that year rev. (now dr.) Samuel Stillman came 'and ſupplied the place for two years. His ſuc-'ceſſor was mr. (now rev.) David Jones. Thus 'they went on for 60 years, viz. from the begin-'ning of the ſettlement to May 13, 1766, when 'the following perſons were formed into a diſ-'tinct church, by rev. meſſ. Stellè, Miller, and 'P. P. Vanhorn: *Joſeph Holmes, Jonathan Holmes,* '*William Vaughan, Thomas Farr, David Jones,* '*William Tapſcott, Thomas Cox, Thomas Cox, jun.* '*Edward Taylor, Peter Sexton, James Sexton,* '*Chriſtopher Merris, Safety Magee, Ezekiel Mount,* '*Abel Edwards, John Williams, Rebecca Cox,*

'*Mary*

tred once a quarter. The preſent miniſter is rev. Joſeph Stephens; his ſalary 50 pounds. The church became a body politic, Sep. 4, 1786.— The above is the preſent ſtate of *Upperfreehold* church, Nov. 7, 1789.

History.

The beginning of this church will appear by the following tranſcript from their records.— 'About the year 1706, one James Aſhton (ſon of 'the rev. James Aſhton of Middletown) ſettled 'in theſe parts, which were then a wilderneſs, 'and full of ſavages. After him arrived Eliſha 'Lawrance, Thomas Cox, John Fowler, and 'their wives (all members of Middletown except 'mrs. Lawrence): theſe invited *Baptiſt* miniſters 'to preach among them; particularly, rev. meſſ. 'John Burrows, Thomas Killingſworth, Thomas 'Griffith of Welſhtract, Abel Morgan of Phila-'delphia, Jenkin Jones, George Eaglesfield,* '&c:' to accommodate theſe, they fitted up a dwelling-houſe for a place of worſhip, which was afterwards applied to another uſe. Many of the above miniſters have been characteriſed in our firſt volume; the reſt in this volume: there was one John Coward who ſprang up among themſelves

* He was not ordained nor married, but an itinerant preacher; accordingly, his name occurs in many church records both in Jerſey and Pennſylvania: he died in 1733, at the houſe now occupied by mr. Joſeph Cox. He was a fine perſon of a man, and bore a good character.

became a licentiate in divinity at *Welſh-tract* church in 1761; under the authority of which, he preached at *Freehold* to Dec. 12, 1766, when he was ordained paſtor of that church: he continued in the paſtorſhip to 1775, when he reſigned; and went to the church of the Great-valley; from thence to the army; and from the army to the church of Southampton, where he now reſides. His wife is Ann Stillwell, by whom he has children Eleanor, Mary, Morgan, Horatio-Gates; all ſingle. Mr. Jones had his education at Hopewell; and is the author of ſeveral pieces: (1) A journal among the Indians; (2) A ſermon on the lawfulneſs of a defenſive war; (3) A treatiſe on laying-on-of-hands; this piece hath operated contrary to the author's deſign, owing to his ſtarting the doctrine from its ancient and firm baſis, and grounding it on a doubtful hypotheſis: (4) Some other pieces of his have appeared in print; one addreſſed to the army; the reſt on the ill management of public affairs in Congreſs.—His ſucceſſor was

Rev. John Blackwell.

He took the overſight of this church in 1782; and reſigned in 1788, to go to Hopewell, where he has a good plantation, and a commodious new houſe; and where he lives comfortably with his wife (Sarah Thomas) and three children, John, Lewis, and Sarah. Hopewell is mr. Blackwell's native place: he was born Feb. 5, 1738; and had his education at Hopewell ſchool: and obtained holy

'*Mary Cox, Mary Cox, jun. Deborah Cox, Rachel* '*Sexton, Rebecca Sexton, Rebecca Price, Mary* '*Coward, Ann Gorden, Mary Vaughan, Catherine* '*Britton, Mary Stephenson, Amy Strickland, Rebec-* '*ca Clayton, Martha Sheppard, Martha Borden,* '*Mary Magee,* and *Elizabeth Mason.*' The same year this new church joined the association.

Remarkables.

This church hath existed for 23 years, and hath increased from 34 to 56, beside a large detachment to form a church at Jacobstown.

Temporalities.

The chief is the forementioned glebe, which (with the parsonage house) has been let for 10 pounds. (2) Seventy pounds, the gift of Joseph Holmes. (3) Twenty pounds, the gift of Mary Cox. (4) Fifteen pounds, the gift of Thomas Cox. But *congress-money* hath committed sacrilege in this church also.

Ministry.

The ministers who preached here from the settlement of the country, in 1706, to the settlement of the church, in 1766, have been already mentioned: the following were pastors, viz.

Rev. David Jones, A. M.

He was born near the Iron-hill, May 12, 1736: became

This is a Mistake of Morgan Edwards, for David Jones was born in white Clay Creek hundred

of 101 perſons are baptized and in the communion, here adminiſtred the 4th Sunday in every month. No temporality; ſalary 40 pounds, incluſive of a plantation which the church hires: the preſent miniſter is rev. Abner Sutton: the church became a body politic this year.—The above is the preſent ſtate of Mountbethel, Dec. 5, 1789.

History.

For the beginning of this we have no further back to look than October 29, 1767, when the following perſons (all members of Scotchplains, who had ſettled here in early times) were formed into a body *eccleſiaſtic*, by rev. Benjamin Miller, viz. *Benj. Sutton*, *Benj. Sutton*, jun. *Abner Sutton* (min.), *James Sutton*, *David Jennings*, *William Worth*, *John Pound*, *John Worth*, *Elizabeth Tingley*, *Hannah Coon*, *Mary Sutton*, *Roſanna Couvart*, *Anna Worth*, *Lois Sutton*, *Dinah Worth*, *Ælta Worth*, *Patience Bloom*, *Elizabeth Hayden*: the next year they joined the aſſociation.

Remarkables.

This church hath now exiſted for 22 years, and hath increaſed from 18 to 101. (2) It has been a nurſery of miniſters; rev. meſſ. William Worth, Abner Sutton, James Sutton, &c. ſprang up here. (3) The extraordinary revival in 1786 began here; and from hence ſpread to the neighbouring churches: 76 were added to Mountbethel that year.

holy orders in *Hopewell* church, Jul. 23, 1764. His ſucceſſor is

Rev. Joſeph Stephens.

He took the overſight of this church, in conjunction with that of Newmills, Jan. 9, 1789; and is much thought of in both places. He is an *Engliſhman*; born at Briſtol, Oct. 22, 1762: bred a churchman: became a Baptiſt in North-carolina in 1783: ordained in Virginia, Mar. 29, 1785, by rev. Henry Baſs. He is another inſtance of a popular preacher who thinks he may be much wiſer than he is; and therefore is labouring hard at the languages and other branches of knowledge ſubſervient to the miniſtry.—The next church, in age, is

MOUNTBETHEL.

So named by mr. Croſsly, from the high ground on which the meeting-houſe ſtands, in *Bernard* townſhip, and county of Summerſet, 70 miles NEhE from Philadelphia: the dimenſions of the houſe are 40 feet by 30: it was built in 1761, on the land of cap. Samuel Dunn; but in 1768 it was moved from thence to its preſent place: the lot on which it now ſtands, is about an acre, and is the joint gift of meſſ. George Cooper, William Alward, and Benjamin Enyart: their conveyance is dated Oct. 9, 1786. The families belonging to the place are about 92, whereof

LYONSFARMS.

THIS church is ſo diſtinguiſhed from a tract of land which belonged to four brothers of the name of *Lyons*; on a part of which the meeting houſe ſtands: the lot contains about half an acre; and was given by Ezekiel Crane: the houſe meaſures 36 feet ſquare: it was erected in 1768, and ſtands in *Newark* townſhip, and county of Eſſex, 83 miles NEbEhN from Philadelphia: the families about 20; whereof 15 perſons are baptiſed and in the communion, here adminiſtred every other month. No temporality. No miniſter; but are pretty well ſupplied from Scotchplains: ſalary about 20 pounds.—The above is the preſent ſtate of Lyonsfarms, Dec. 12, 1789.

HISTORY.

FOR the beginning of this church we have no further back to look than Apr. 16, 1769, when the following perſons (who had lived in the neighbourhood for ſeveral years, and were all members of Scotchplains) were formed into a diſtinct church by rev. meſſ. Miller, Gano, and Wallton, viz. *Ezekiel Crane*, *Ichabod Grommon*, *Juſtus Grommon*, *Jonathan Tompkins*, *Joſeph Meeker*, *Joſeph Gilderſlieve*, *Samuel Smith*, *Timothy Hughs* (of New-York), *Abigail Crane*, *Jerutha Crane*, *Joanna Grommon*, *Mary Meeker*: the ſame year they joined the aſſociation.

Ministry.

The firſt who preached the goſpel in theſe parts, were the miniſters of Piſcataqua and Scotch-plains, &c. but they were only tranſient preachers: the ſettled paſtors were the following.

Rev. Henry Croſsley.

He arrived in 1768, and continued among them about two years: he returned; and again quitted them. (See under Schooly.) His ſucceſſor is

*Rev. Abner Sutton.**

He was raiſed in this church; and ordained their miniſter in the month of January 1775: his birth place is Baſkingridge, May 8, 1741: he is a ſolid divine; and yet not ſo popular as others of leſs ability: but plain merit never gained popularity. His wife is Mary Daviſon, by whom he has children, Sarah, George, Jeremiah, David, Roſanna, and John; all ſingle. The Sutton family is remarkable for producing miniſters: there are 5 of the Suttons now extant, viz. Iſaac, John, David, James, Abner, &c: their progenitor, William Sutton (and Damaris his wife) was one of the firſt ſettlers of Piſcataqua; he is mentioned in the town book as early as 1682.—The next junior church is

LYONSFARMS

* He died the latter end of March, 1791.

MANAHAWKIN.

THIS church is known by the above name, which is the name of a creek, near to which the meeting houſe ſtands: it was built in 1764, on a lot of one acre, the gift of John Haywood: it meaſures 24 feet ſquare; and ſtands in Stafford townſhip, and county of Monmouth, bearing ESE from Philadelphia, at the diſtance of 57 miles. The families that may be eſteemed *Baptiſt*, are 9; whereof 3 perſons have been baptiſed, and have been in communion; for, at preſent, it can hardly be ſaid that a church exiſts at Manahawkin. No temporality, but the meeting-houſe, and the lot on which it ſtands; and both are now in the occupancy of the Methodiſts. No miniſter.—The above is the preſent ſtate of Manahawkin, Feb. 22, 1790.

HISTORY.

THE riſe of the Baptiſt intereſt, at Manahawkin, was in the following manner.—About the year 1760, one *John Haywood*, *Benjamin Reuben*, and *Joſeph Randolph*, ſettled in the neighbourhood: the firſt was an Engliſh Baptiſt, and a native of Coventry, in old England; the two other were *Piſcataqua* Baptiſts: neighbour to them was one Thomas Potter, who was much of their mind, and made application to mr. Blackwell for baptiſm, whom he, for ſome reaſons, refuſed; but Murray's coming to the parts ſoon put bap-

Remarkables.

This church hath now exiſted for 20 years, and hath increaſed only from 12 to 15: one reaſon is, a large detachment was made from it in 1786, to form a church at Canoobrook: another reaſon is, they have had no ſtated miniſtry for any conſiderable time.

Ministry.

From the commencement of this church, to 1779 (which was a period of 10 years) no miniſter ſettled at Lyonsfarms: neither have they had a paſtor for 8 years paſt. The firſt who ſettled here was

Rev. Ebenezer Ward.

He is a *New-England* man: was ordained at Canoobrook, May 9, 1779, and the ſame year entered on the paſtorſhip of Lyonsfarms: but he reſigned in 1782; and returned to his own country. Since his time, they were viſited by rev. meſſ. Guthrie, Stephens, Loofburrow, and Hutton; this laſt (Jacob Hutton) came from Broughton in England: was admitted into fellowſhip by the *Philadelphian* aſſociation of 1783: went from hence to Albany; and from thence back to England: he was much admired at Lyonsfarms for doctrines and manner of delivery. At preſent this church is ſupplied, once a month, from Scotchplains.—The next church is

MANAHAWKIN

cepted the earldom of Chatham. The church is thus diſtinguiſhed from the townſhip where the place of worſhip ſtands, in Salem county, 30 miles SqW from Philadelphia: the dimenſions of the houſe are 30 feet by 26, built in 1742, on a lot of one acre, given by Henry Paulin; his conveyance is dated Feb. 12, 1742: it is well finiſhed, and accommodated with a ſtove. This church conſiſts of two branches; one near; the other about 12 miles off, on Oldmans-creek, where is another meeting houſe, built in 1773, on a lot of one acre, the gift of Jonathan Simkins and Jacob Wright, eſq; the conveyance bears date Feb. 6, 1773: the families belonging to the congregation are about 72, whereof 81 perſons are baptiſed and in the communion, here adminiſtred the fourth Sunday in every other month. The miniſter is rev. William Worth; ſalary about 40 pounds.—The above is the preſent ſtate of Pittſgrove, Jul. 4, 1789.

History.

Some of the firſt ſettlers in this part of the country were of the Baptiſt denomination, particularly the Reeds, the Elwells, the Paulins, the Wallins, the Churchmans, &c: ſome from New-england, &c: theſe were viſited by the miniſters of Cohanſey, and ſome others; particularly ſince they became a branch of that church. In 1743, mr. Kelſay ſettled among them, which induced them to build him a houſe, which was afterwards burnt in 1756. After mr. Kelſay left them, rev. John

tiſm and other ordinances out of Potter's head. The above, invited mr. Blackwell to preach among them: he went thither in 1764, and baptiſed one *Aaron Hoell* and *wife*, and *three* more whoſe names I could not obtain: about the ſame time, four members of Scotchplains moved to the ſame neighbourhood, viz. meſſ. *Parſons* and *Prince*, and their *wives*: by this laſt acceſſion, baptiſed believers (at Manahawkin) were multiplied to 9 ſouls; which 9 were formed into a church by rev. Benj. Miller in 1770; and the ſame year they joined the aſſociation: they run in the aſſociation records to 1776, and no further: then they were 15 in number.

MINISTRY.

Mr. Blackwell was the firſt that preached and baptiſed in this neighbourhood: after him others viſited the parts in a tranſient way: their firſt and only paſtor was

Rev. Henry Croſsley.

He took the overſight in 1774, and reſigned the next year. None ſucceeded him but mr. Iſaac Bonnell, and he was not ordained, but preached as a licentiate; which licence he obtained here, Jul. 4, 1780.—The next chureh is

PITTSGROVE,

FORMERLY written *Pileſgrove*, but now *Pittſgrove*, in honour of ſir William Pitt before he accepted

Rev. William Worth.

He took on him the care of this church at his ordination, May 16, 1771, and continues in the care thereof to this day, notwithſtanding his talk of reſigning. He was born at Baſkingridge, Apr. 21, 1745; had his education at Hopewell; became a licentiate in divinity at Mountbethel, in 1770; married Ælta Hill (a native of Holland) by whom he has children, Mary, Rachel, and William; the firſt is married to Joſeph Nelſon; the reſt are ſingle.—The next church in order of time, is

TUCKIHOE.

This church is diſtinguiſhed as above, from a river which runs near the meeting-houſe: the houſe meaſures 28 feet by 24: it was built in 1751, in Egg-harbour townſhip, and county of Glouceſter, 60 miles SE from Philadelphia: the lot on which it ſtands, contains about one acre; and is the gift of James Hubbard; his deed is dated May 15, 1750: the houſe is now in a ruinous condition; but the people are talking of building another in a more convenient place: alderman Benezet promiſes to give them land, timber, glaſs and nails: there is another houſe which the church occupies, but is not their own: it ſtands on May's landing, about 12 miles off of this. The families which uſually aſſemble at

Tuckihoe

John Sutton and others, preached in their meeting houſe; by which means this branch became numerous, and made them think of a ſeparation: accordingly, on May 15, 1771, the following perſons were formed into a diſtinct ſociety, viz. the honourable *John Mayhew*, eſq. *William Brick*, *Jacob Elwell*, *John Dickiſon*, *Cornelius Auſtin*, *Samuel Brick*, *Joanna Mayhew*, *Eleanor Nelſon*, *Eaſther Hughs*, *Hannah Elwell*, *Martha Aarons*, *Jemima Garriſon*, *Judida Hudſon*, *Martha Dickiſon*, *Phebe Nelſon*, *Rhuhamah Auſtin*, and *Rachel Brick*.

Remarkables.

This church hath exiſted for 18 years; and hath increaſed from 17 to 81. (2) The church became a body politic, May 18, 1787. (3) Some diſſatisfaction hath ariſen in this church, from a ſuſpicion that mr. Worth hath embraced *univerſaliſm* in that phantaſtical form of James Relly.

Temporalities.

The only thing that comes under this denomination is, a plantation of about 60 acres, with a good houſe upon it: the conveyance bears date May 12, 1762.

Ministry.

Some who laboured in theſe parts before the conſtitution, have been already mentioned, and their hiſtory given: the only miniſter they have had ſince is *Rev.*

Remarkables.

This church is the daughter of Dividing-creek, as that is of Cohanſey. (2) It has now exiſted for 19 years, and hath increaſed from 24 to 63.

Temporalities.

A ſmall plantation of 14 acres, which was ſold for 50 pounds: 20 of which were ſpent in ſettling the preſent miniſter; the reſt is put to uſe. (2) A pretty large plantation of proprietory land, whereon a new houſe is built for the preſent miniſter: they have no better title to this than firſt occupancy.

Ministry.

The miniſters who preached here at firſt have been already mentioned; thoſe whom they have had ſince the conſtitution, are the following.

Rev. James Sutton.

He took the overſight of the church at the conſtitution, and was one of the conſtituents: but reſigned in 1772, and went to Cowmarſh, in Delaware ſtate; and from thence to Redſtone. His ſucceſſor was

Rev. William Lock.

He was ordained their paſtor, Jul. 20, 1773, by rev. meſſ. Kelſay, Vanhorn, and Heaton; but reſigned

Tuckihoe, are about 60, whereof 63 perſons are baptiſed, and in the communion, here adminiſtred the firſt Sunday in every month. Salary about 20 pounds. The above is the preſent ſtate of Tuckihoe, Apr. 14, 1790.

History.

When the goſpel began to be preached at Dividing-creek, by rev. Nathaniel Jenkins, ſeveral from theſe parts repaired thither, and received ſerious impreſſions: the conſequence was, that ſaid Jenkins was invited to preach among them: he came, notwithſtanding his age, and *Morris-river* ſtood in the way; and baptiſed ſome, who joined Dividing-creek: mr. Sheppard, of Salem, viſited the parts and baptiſed others: and after their deaths, mr. Kelſay preached here, and baptiſed. In 1770, rev. James Sutton came hither with a view to ſettle among them: this put them on thinking of becoming a diſtinct church: accordingly they were, Jul. 23, 1771, incorporated, by the aſſiſtance of rev. meſſ. Vanhorn and Heaton: the names were, rev. *James Sutton*, *Joſeph Savage*, eſq. *Jonathan Smith*, *William Goldin*, *Jacob Garriſon*, *Joſeph Ingerſol*, *Thomas Ireland*, *Elias Smith*, *John Ingles*, eſq. *Lemuel Sayrs*, *Lemuel Edwards*, *John Scull*, *Iſaac Scull*, *Katherine Garriſon*, *Mary Goldin*, *Jaen Ingerſol*, *Debora Loré*, *Tabitha Scull*, *Mary Ireland*, *Elizabeth Garriſon*, *Jaen Camp*, *Mary Camp*, *Abigail Scull*, and *Catherine Weaver*: the ſame year they joined the aſſociation.

Remark-

the townſhip of Hanover, and county of Burlington, 38 miles EbN from Philadelphia: the houſe meaſures 32 feet by 30: it was built in 1767, on a lot of half an acre, purchaſed from Richard Harriſon; his deed is dated May 15, 1767. The church conſiſts of two branches; one near; the other at Bordentown (ten miles off) where is a meeting-houſe: this was built in 1752, on a ſmall lot, the gift of the late Joſeph Borden; his deed bears date Aug. 5, 1751. The families which uſually meet together, are about 60, whereof 62 perſons are baptiſed, and in the communion, adminiſtred one month at Jacobſtown, the other at Bordentown. The miniſter is rev. Burgiſs Alliſon; his ſalary uncertain. The above is the preſent ſtate of Jacobſtown, Oct. 28, 1789.

History.

There were Baptiſts in theſe parts from the firſt ſettling of the country; but they were members of Croſwick (now Upperfreehold). In proceſs of time their number increaſed, and made them think of becoming a ſeparate ſociety: the mother church approved the thought, and releaſed the following perſons for the purpoſe, viz. *Peter Sexton, Samuel Sexton, Richard Sexton, Daniel Sexton, Aſher Cox, Caleb Carman, William Snowden, Joſeph Emley, James Tilton, James Cox, Rebecca Sexton, Rebecca Sexton* jun. *Elizabeth Sexton, Elizabeth Sexton* jun. *Sarah Sexton, Mary Cox, Ann Cox, Mary Eaton, Elizabeth Herbert, Frances*

reſigned in 1779; and afterwards preached occaſionally in ſeveral places: he was a native of Dublin; was baptized by rev. Jonathan Davis, and joined his church at Shiloh; but changing his opinion relative to the Sabbath, he became a member of Kingwood, where he was ordained a deacon, Oct. 16, 1762; was licenſed to preach at Tulpehoken; and ordained here, as above related. He had three wives, but had no children by any of them, except the firſt; ſhe bore him 5, William, Philip, Margaret, Elizabeth, Eſther, &c. His ſucceſſor is

Rev. Iſaac Bonnel.

He was ordained their paſtor, Sep. 17, 1783, by rev. meſſ. Lock, Vanhorn, and Smith, and continues in the office to this day, much reſpected. He was born at Elizabeth-town, Apr. 9, 1735; bred a preſbyterian; became a Baptiſt at Scotchplains, in 1757; was ſome time at Hopewell ſchool; licenſed to preach at Manahawkin, Jul. 4, 1780; and ordained here, as before related. His wife is Sarah Prine, by whom he has children, Urban and Benjamin; the firſt married a Goldin, and has raiſed him two grand children. The next church, for age, is

JACOBSTOWN.

This church takes its name from a little village, near to which the meeting-houſe ſtands, in the

ſeveral foreign youths deem his ſeminary their *alma mater*: foreigners prefer him for a tutor, becauſe of his acquaintance with the French, Spaniſh and Portugueſe, &c: the academy is well furniſhed with books, globes, glaſſes, and other pieces of apparatus for experiments in natural philoſophy, aſtronomy, geography, optics, hydroſtatics, &c: ſome of the ſaid pieces are of his own fabrication: he is now preparing materials for an orrery, on an improved plan. He is not a ſtranger to the *muſes* and *graces*; for he is an adept in muſic, drawing, painting, katoptrics, &c: he has two curious and well finiſhed chandeliers in his parlour, which ſhow the maker whenever he ſtands before them. He is as remarkable a mechanic as he is an artiſt and philoſopher: the lathe, the plane, the hammer, the chiſel, the graver, &c. have diſplayed his ſkill in the uſe of tools. His accompliſhments have gained him a name and a place in our philoſophical ſociety; and in that diſtinguiſhed by the name of *Rumſey*; and in the ſociety for promoting agriculture and home manufactures.—Mr. Alliſon was born at Bordentown, Aug. 17, 1753; finiſhed his education at Pennepek, under the tuition of dr. Jones; and was ordained by him, Jun. 10, 1781. His wife is Rhoda Stout (widow of Zephaniah Stout) by whom he has children, Richard, Charity, Nathaniel-Stout-Alliſon, Ann

Stephen, *Catherine Read*, *Mary Jackaway*, *Beer-ſheba Job*, *Elizabeth Potts*, *Mary Potts*, *Phebe Wardell*, *Mehitable Ewing*, and *Phebe Emley*: theſe 28 perſons were, Oct. 19, 1785, conſtituted a church; and the next year joined the aſſociation.

Remarkables.

Nothing of the kind hath happened in this church, except that it hath increaſed, in 4 years, from 28 to 62. (2) It is the daughter of Upperfreehold, as that is of Middletown. (3) No temporality.

Ministry.

The miniſters who chiefly laboured in theſe parts, were thoſe of Middletown, and they of Upperfreehold: but ſince the people became a church, the firſt miniſter is the preſent, viz.

Rev. Burgiſs Alliſon, A. M.

He took on him the care of the church ſoon after the conſtitution, and continues in the care thereof with credit and ſucceſs. Mr. Alliſon is a ſlender built man, and neither tall, nor of firm conſtitution; yet approaches towards an univerſal genius beyond any of my acquaintance: his ſtated preaching ſhows his ſkill in divinity: the academy he opened in 1778, gives him daily opportunities of diſplaying maſterſhip in the liberal arts, and ſciences, and ancient and modern languages: ſeveral

and preach at his houſe. The next who opened a door to Baptiſt preachers, was a Dutch family of the name of Beam; and it ſo happened that his daughters were the firſt, in the parts, who received the *baptiſm of repentance for the remiſſion of ſins*, viz. *Elizabeth*, *Chriſtiana*, and *Suſanna*: after them followed their father and mother (*Jacob* and *Catherine*); next followed *Catherine Merrill*, *Chriſtiana Buchner*, *Patience Bloom*, *William Kitchen*, *Alce Kitchen*, *James Brown*, *Mary Brown*, *Phebe Ball*, *Rachel Bloom*, *Richard Lennon*, *Ann Lennon*, *Arthur Gray*, and *Benoni* (*a negro*): theſe 18 perſons were, Nov. 20, 1786, formed into a church by rev. David Jayne.

Remarkables.

This church hath been, in 3 years, reduced from 18 to 12: the reaſon is, twelve perſons went from hence (Nov. 12, 1788) to ſettle at Niagara; and took a preacher (William Haven) with them, with authority to form themſelves into a church in that far country: ſo that Mansfield is, probably, a mother church: the names of the adventurers were *Jacob Gray*, *Catherine Gray*, *William Kitchen*, *Alce Kitchen*, *Suſanna Beam*, *Chriſtiana Beam*, *Chriſtopher Buchner*, *Catherine Buchner*, *Arthur Gray*, *Eliza-beth Gray*, and *William Haven*, and one more whoſe name I could not obtain.

Ministry.

They who preached at Mansfield from the

 beginning

M'ANSFIELD.

COMMONLY written *Mansfield-woodhouse*, which is the name of the townſhip where this ſmall church reſides, in the county of Suſſex, 75 miles NEbE from Philadelphia: they hold worſhip in a private houſe, except when many come together; then they meet in dr. Cummins's barn. The families which commonly make up the congregation, are about 20; whereof 12 perſons are baptiſed and in the communion, here adminiſtred once in two months. No meeting-houſe; no miniſter; no ſalary: and yet collect ſomething conſiderable to pay for miniſterial viſits. They have not yet joined the aſſociation. The above is the preſent ſtate of Mansfield, Dec. 29, 1789.

HISTORY.

ONE of the firſt ſettlers among the mountains of Mansfield, was mr. Abraham Giles, a member of Knollton: he invited mr. Croſsley to preach at his houſe ſome time in the year 1763: this raiſed the curioſity of the few families who had juſt made ſettlements in the neighbourhood: mr. Croſsley, and others, repeated their viſits; and ſome of their hearers became very ſerious. In 1770, dr. Robert Cummins, from Pennſylvania, ſettled in the ſame neighbourhood: his wife is daughter of Andrew Bray, eſq; a very ſenſible woman: he alſo encouraged miniſters to come

and

Eſſex was as follows.—About the year 1780, mr. Obed Dunham moved hither from Lyonsfarm (whereof he was member), and invited rev. Reuné Runyon and others to preach at his houſe: after him ſucceeded meſſ. Guthrie, Grummon, &c: the means took effect; and the following perſons were baptiſed in Canoobrook, viz. *Moſes Edwards*, *Timothy Meeker*, *William Meeker*, *Thomas Force*, *Timothy Ward*, *Deſire Edwards*, *Sarah Cook*, *Mary Cory*, and *Cantrell Edwards*: they joined the church of Lyonsfarm; but finding the diſtance too great to attend at the mother church, they obtained a diſmiſſion, and leave to become a diſtinct ſociety: in the diſmiſſion were included the ſaid *Obed Dunham* and *wife*: theſe 11 perſons were conſtituted a goſpel church, Apr. 19, 1786: the perſons aſſiſting were meſſ. Runyon and Vanhorn.

Remarkables.

This church hath, in 3 years, increaſed from 11 to 35. (2) It joined the aſſociation in 1786. (3) The deacon of this church (Moſes Edwards) is remarkable for (what is called in Scotland) *ſecond ſight*: he foreſaw who ſhould fall at Springfield the day before the ſkirmiſh; and went to the perſons to bid them prepare for death: he foreſaw the ſoldier who ſtole his knapſack, and the place where he hid it; and went to the officer of the guard to complain; the officer drew out his ſoldiers; Edwards challenged the thief; the thief confeſſed the fact; and the knapſack was found

beginning, have been mentioned: their helpers ſince, have been rev. meſſ. Jayne and Cox: the latter viſits them once a month, and receives 12 buſhels of wheat for his pains yearly: if the former return to Jerſey, very likely he will take care of them, in conjunction with other deſolate churches in the northern parts of the ſtate. One miniſter was ordained in this church by the ſaid Jayne: his name is Thomas Jones; he is a Welſhman, and a man of originalities: he went from hence to Quaker-hill in New-York ſtate.—The neweſt church is

CANOOBROOK,

So diſtinguiſhed from a brook of the name, which runs thro' the neighbourhood, where the bulk of the people reſide, in the townſhip of Newark, and county of Eſſex, 95 miles NEbE from Philadelphia. The families are about 30, whereof 35 perſons are baptiſed and in the communion, here adminiſtred the third Sunday in every month. No temporality; no rich perſons; no miniſter; ſalary uncertain; but they talk of raiſing 20 or 30 pounds, could they get a miniſter to reſide with them. They meet in a ſchool-houſe, having as yet no meeting built.—The above is the preſent ſtate of Canoobrook, Dec. 14, 1789.

History.

The riſe of the Baptiſi intereſt in this part of Eſſex

PART II.

Treats of the ſeventh-day Baptiſts in Jerſey.

THE reaſon of the above diſtinction is, an attachment to the fourth commandment, or the obſervance of the ſeventh day of the week inſtead of the firſt. I cannot find any of this denomination in Jerſey, before the beginning of this century, except Hezekiah Bonham be thought to have been of that way of thinking, rather than of the mind of th[illegible]n who hold all days alike. Of theſe Baptiſts there are three churches, which we ſhall treat according to ſeniority; and therefore begin with

PISCATAWAY.

I MARK this church with *Piſcataway* to diſtinguiſh it from its neighbouring church of the firſt day Baptiſts, *Piſcataqua*: the houſe is but ſmall, 26 feet by 22: it was built in 1736, on a lot of one acre, the gift of Jonathan Fitzrandolph: the bearing from Philadelphia is NEbEqN, at the diſtance of about 63 miles: the families belonging to the place are about 82, whereof 100 perſons are baptiſed and in the communion, here adminiſtred the third Sabbath in Jan. Apr. Jul. Oct: the townſhip is Piſcataqua, in the county of Middleſex

found in the place where Edwards ſaid it was hid. Theſe and many other inſtances are credible from the character of the *viſionary* and the atteſtations of others.

Ministry.

The miniſters who laboured at Canoobrook before the conſtitution, have been mentioned above: ſince the conſtitution, the following have preached to them, viz.

Rev. Iſaac Price.

He is a native of *Morris* county; but called to the miniſtry in this church, Feb. 10, 1787: two years after (Jan. 29, 1789) he was ordained their paſtor by rev. David Loofburrow: he ſoon quitted them, and went to Sterling iron-works. His ſucceſſor was

Rev. George Guthrie.

He took the overſight of them, in conjunction with Morriſtown; but continued not long in the overſight. He reſides yet among them. (See his hiſtory under Morriſtown.)

A SUMMARY.

Baptiſt churches in Jerſey, who keep the firſt day,	24
Members,	2994
Families, about	1897
Souls (allowing 5 to a family) about	9485
Miniſters, ordained	16
Miniſters, licentiate	3
Miniſters, probationary	3
Meeting-houſes	31

PART

without any diſtinction ſave the difference of the hand writing, and the colour of the ink: the names that immediately follow are, the Dottas, Cummins, Wooders, Smalleys, Lenoxes, Lees, Algers, Chandlers, Suttons, Reuths, Daviſes, &c. The covenant mentions the ſix points (Heb. v.) as "the rule of faith and practice."

REMARKABLES.

THIS is the firſt church of the ſeventh-day Baptiſts in Jerſey, and for 30 years included all of that denomination in the ſtate. (2) It has, in 82 years, increaſed from 18 to 100; beſides a detachment to form a church at Shiloh. (3) In 1753, a ſeparation took place in this church, on account of doctrines: mr. Dunham, and few more, holding to John Calvin's ſyſtem; and the reſt to that of James Arminus: they continued in this ſtate for four years, and then re-united, promiſing to bear and forbear towards one another: the ſame variety of opinions continue among the body of ſabbatarians (in Jerſey) to this day; to which may be added that of *particular and univerſal ſalvation*: and yet they keep in unity, from the conſideration of their all agreeing in the denominating point. (4) Ruling elders and deacons are admitted; and the chriſtian rites have been practiſed: were they in New-england, they would fall under the diſtinction of *ſix-point Baptiſts*. (5) Theſe people choſe a miniſter and deacon in Oct. 11, 1705, which was two years before they became a confederate body. +

MINISTRY

+ This is a mistake. The church book says Piscataway was organized in 1705

dleſex: the miniſter is rev. Nathan Rogers: no ſalary, nor temporality: the church became a body politic, Jan. 7, 1788.—The above is the preſent ſtate of Piſcataway, Nov. 29, 1789.

History.

The firſt conſtituents of this church were originally members of the firſt day *Baptiſt* church; and continued ſuch down to 1700 or 1701: about that time, mr. Edmund Dunham admoniſhed one Hezekiah Bonham who was doing ſome ſervile work on Sunday: Benham put him on proving that the firſt day of the week was holy by divine inſtitution: this ſet mr. Dunham on examining the point: the conſequence was, rejecting the firſt day; and receiving the fourth commandment as moral, and therefore unchangeable. In a ſhort time, 17 perſons ſided with mr. Dunham, and ſeparated from the mother church; and formed themſelves into a diſtinct ſociety by ſigning a ſpecial covenant: this was done (as their records ſay) "in the fourth month, 1707:" the names of the ſigners were, *Edmond Dunham*, *Mary Dunham*, *Benjamin Dunham*, *Dorothy Dunham*, *John Fitzrandolph*, *Sarah Fitzrandolph*, *Thomas Fitzrandolph*, *Elizabeth Fitzrandolph*, *Benjamin Martin*, *Margaret Martin*, *Jonathan Martin*, *Hannah Martin*, *Hugh Dunn*, *Elizabeth Dunn*, *Samuel Dunn*, *Heaſther Dunn*, *Joſeph Dunn*, and *Gerſhom Hull*: more might have ſigned; for the names of all the members run in one continued regiſter, without

Rev. Jonathan Dunham.

He ſucceeded his father in the paſtorſhip in 1745; but had preached to them as a licentiate for many years before: he continued in the paſtorſhip to Mar. 11, 1777, when he died of the ſmall pox, in the 86th year of his age. He alſo left behind him an excellent character. He was firſt ordained a deacon the year that his father died, Nov. 2; received holy orders the year he commenced paſtor; the ordainers were rev. meſſ. Lewis Williams, and William James; the place, Connecocheque, in Pennſylvania. His wife was Jane Pyaat, by whom he had children, Elizabeth, Azariah, Jonathan, David, Ruth, and Samuel: theſe married into the families of the Dunns, Thomaſes, Fords, Rundels, Martins, and Lucaſes, and have raiſed him 41 grand children. His ſucceſſor is the preſent paſtor,

Rev. Nathan Rogers.

He is grand ſon (in the female line) of the famous William Davis, firſt miniſter of Squan. He was born at New-London in Connecticut, Nov. 1, 1741; ordained at Weſterly, in Rhode-iſland government, Mar. 12, 1787; and the ſame year aſſumed the care of this church. He has preferred a ſingle life hitherto; which preference he obtained (perhaps) while he lived with the Tunkers of Ephrata. However that be, it is hoped that he learned from the Tunkers to be a meek, harmleſs, and a bible-chriſtian; for I know of no better patterns.—The next church is

Ministry.

The firſt who is ſaid to have preached ſabbatarianiſm in Jerſey, is rev. Abel Noble: but whether he preached it at Piſcataway before 1700, is what I am unauthoriſed to aſſert; tho' it be probable he did, as he had, about that time, laboured the point in Pennſylvania: however that be, the firſt paſtor of Piſcataway was

Rev. Edmond Dunham.

He took the overſight of the church at the conſtitution, and was one of the conſtituents: and continued in the overſight to Mar. 7, 1734, when he died, in the 73d year of his age. He was *calviniſtic* in ſentiments; and a party of his way of thinking remain in the church to this day. Mr. Dunham was an Engliſhman; and was one of the firſt ſettlers in Piſcataqua; for his name is mentioned among them (in the town records) Jul. 15, 1681. He was choſen to the miniſtry in this church, in 1705; obtained holy orders the ſame year (Oct. 11) at Weſterly in Rhode-iſland government: the ordainer was rev. William Gibbons. Mr. Dunham's wife was Elizabeth Bonham, by whom he had children, Benejah, Elizabeth, Edmond, Jonathan (his ſucceſſor), Ephraim, Mary, and Hannah: theſe formed alliances with the Martins, Randolphs, Pyaats, Smalleys, and Daviſes, and raiſed him a numerous progeny of grand children. Mr. Dunham is well ſpoken of; and is conſidered as the father of this church.—
His ſucceſſor was *Rev.*

the members growing conſiderable about Shiloh, and the diſtance from the mother church being too great for conſtant attendance, the following perſons became a diſtinct ſociety, at the time ſpecified above, viz. *John Swinney*, *Deborah Swinney*, dr. *Elijah Bowen*, *Debora Bowen*, *John Jerman*, *Caleb Barret*, *Abigail Barret*, *Hugh Dunn*, *Amy Dunn*, rev. *Jonathan Davis*, *Eſther Davis*, *Caleb Ayars*, *Joſeph Swinney*, *Deborah Swinney* jun. *Samuel Davis*, *Ann Davis*, *Jaen Philips* (of Newtown ſquare in Pennſylvania), and *Ann Swinney*.

Remarkables.

This church hath now exiſted for 55 years, and increaſed from 18 to 107. (2) The people differ in ſentiments about calviniſm, arminianiſm, &c. but keep in unity* from the conſideration of

 agreement

* Since the above was written, this church is become two churches, and two bodies politic: at the head of the one is rev. Jonathan Jerman; and at the head of the other rev. Nathan Ayars: Ayars's party became a body politic Jan. 8, 1790; and Jerman's party, the 26th of the ſame month: one party occupy the houſe one Sabbath, the other the next Sabbath, in alternate ſucceſſions: they communicate, and do buſineſs ſeparately; but all meet together every Sabbath day. The cauſe of the diviſion was the following. About the 17th of Sep. 1789, mr. Jerman preached a ſermon, the argument of which was, 'that as death leaves us, ſo judgment and eternity will 'find us.' The next Sabbath mr. Moſes Wincheſter preached the oppoſite ſentiment, and laboured to ſhow that the inferences which mr. Jerman drew from ſeveral texts were not contained in them: this brought *univerſal-*

iſm

SHILOH.

THERE are two Baptiſt churches in this neighbourhood which are commonly ſpoken of by the general name of *Cohanſey* : but as the ſeat of this church is by the village of *Shiloh*, I chooſe to give it that diſtinction ; and leave *Cohanſey* for its neighbour. The meeting houſe is of brick ; built in 1771, on a lot of one acre, the gift of Caleb Ayars *ſeni.* his conveyance is dated Mar. 24, 1738 ; the dimenſions of the houſe are 45 feet by 36 and a half ; it ſtands in Hopewell townſhip, and county of Cumberland, 42 miles SbWhW from Philadelphia ; it will be a complete building when the galleries are up, and the inſide plaiſtered ; and will be comfortable by reaſon of a good ſtove. The families belonging to the congregation are about 120, whereof 107 perſons are baptized and in the communion, here adminiſtred once a quarter : ruling elders and deacons admitted ; nor are the chriſtian rites excluded : no ſalary ; but not without miniſters, who will be mentioned in a proper place.—The above is the preſent ſtate of Shiloh, Jul. 10, 1789.

HISTORY.

FOR the origin of this church, as a church, we have no further back to look than Mar. 27, 1737 ; for theretofore all the ſabbatarians in theſe parts were members of the church of Piſcataway : but the

him under the name of the *great high prieſt.* I have ſeen a printed letter of his, directed to mr. Whitefield, and dated Trentown, May 1, 1740; the contents are queries relative to the Sabbath, which mr. Whitefield did not anſwer. He, and his brother Elnathan, are ſaid to have ſettled at Trentown near the beginning of this century; and to have emigrated thither directly from Long-iſland, but originally from Wales: if ſo, he might be ſon of one of the three Daviſes who came to Swanzey in 1662, and who emigrated thither from Glamorganſhire, in the the company of rev. John Miles: he could not be one of the emigrants; for he was born May 15, 1675. When he embraced the ſentiment of the ſabbatarians; and when and where he was ordained, are matters I could not learn either from the family or from records: probably not before mr. Edmond Dunham; for the laſt led the way in Jerſey, as rev. Abel Noble did in Pennſylvania. But ſince the riſe of a church at Shiloh, the following have been their miniſters, viz.

Rev. Jonathan Davis.

He was ſon of Elnathan Davis, and nephew to the forementioned Jonathan Davis: he took the overſight of Shiloh at the time of the conſtitution, and was one of the conſtituents: he continued in the overſight to Feb. 2, 1769, when he died, in the 60th year of his age: there is a handſome tomb raiſed to his memory in Shiloh grave-yard. His wife was Eſther Ayars, who bore him many

agreement in the denominating article of faith, viz. that the 7th day is the Sabbath.

Temporalities.

The only eſtate belonging to this church, is a houſe and lot in the village of Shiloh, valued at 3 pounds a year: this was given by Eſther Davis, widow of the late rev. Jonathan Davis; her will is dated Jul. 5, 1775.

Ministry.

The firſt miniſter of the ſabbatarian order, who preached in this neighbourhood and in that of Trentown, was rev. Jonathan Davis, uncle to the Jonathan Davis who was the firſt miniſter of Shiloh: and he preached not without ſucceſs; for the church of Shiloh, and the 120 families which belong to it, may conſider him as their founder and father. He died at Trentown about the year 1750, in the 75th year of his age. His wife was Elizabeth Bowen; but no iſſue. He was very tall and fat, which made his familiars banter him

iſm into open debate and altercations, which before was only a matter of ſuſpicion: the altercations continued to January, 1790, when it appeared that 70 or 80 proteſted againſt *univerſaliſm*; and about 90 refuſed: then the former proceeded to prepare for incorporating their party; the other did the ſame; which brought matters to the iſſues at firſt related. But it ſhould be obſerved that the foreſaid 90 do not avow the doctrine in queſtion, though they refuſed to bear their teſtimony againſt it.

Oct. 20, 1740: ordained at Piſcataway, Jul. 4, 1772: went from thence to Frenchcreek, and from Frenchcreek hither in 1778. He is calviniſtic in ſentiments; and reckoned an able divine. His wife is Alce Cantrell, by whom he has children, Sarah, Catherine, Hannah, Mary, John, Reuben, and Richard: the three firſt are married among the Barrets, Hawns, and Ayars; and have raiſed him five grand children. His colleague preacher is

Rev. Nathan Ayars.

He was born near Alloways creek, in Salem county, Apr. 9, 1749: ordained here Nov. 13, 1786. His wife is Amy Ayars, who has born him 5 children, Rachel, Keziah, John, Ezra, and Azael; all ſingle. Colleague with them both is

Rev. Moſes Wincheſter.

He was born at Brooklime, near Boſton, Aug. 26, 1762: called to the miniſtry in Philadelphia, Nov. 13, 1783: ordained at French creek, Aug. 28, 1786. His wife is Sarah, daughter of Ebenezer Howell, eſq.*—The next church is

SQUAN

* He is brother to rev. Elhanan Wincheſter, who is now in London, preaching up the *reſtoration of all lapſed intelligences*; and defending the doctrine from the pulpit and the preſs: he has publiſhed a volume of dialogues between a believer and oppoſer of the doctrine, wherein objections are ſtated and anſwered. He has alſo publiſhed lectures on prophecies not yet fulfilled; the four volumes are

children, who died young, except Jerman, Elnathan, and Naomi; they married into the families of the Ayars and Bonds, and have raiſed him 24 grand children. His ſucceſſor was

Rev. Jonathan Davis.

He was not of the ſame family with the foregoing Daviſes; but ſon of rev. David Davis, of Newark, in Delaware ſtate: he was born at ſaid Newark, Jul. 7, 1734: ordained in this church Nov. 12, 1768: he continued paſtor of the church to his death, Jul. 23, 1785.—Mr. Davis was a man of parts and tolerable education; and withal a man of ſome originalities: he was founder of Shiloh village, and the perſon who gave it the name: he alſo ſet up a ſchool in Newark, which has riſen to a chartered academy: he practiſed the ſalutary unction, recommended by St. James; one inſtance was, mr. Abel Sheppard. His wife was Margaret Bond, of Nottingham: ſhe bore him 7 children, Ann, Samuel, David, Ammi, Sarah, Richard, and John: the two laſt are ſingle; the reſt are married among the Ayars, Sheppards, Dunns, Daviſes, and Thomaſes, and have raiſed him 15 grand children. His ſucceſſors in the miniſtry, but not in the paſtorſhip*, are

Rev. Jonathan Jerman.

He was born next door to the meeting houſe, Oct.

* Since the above was written, Shiloh is become two churches, under the ſame roof: of the one party mr. Jerman is paſtor; and mr. Ayars paſtor of the other.

History.

For the origin of this church, we muſt look back to 1745; for that year the following perſons arrived at Squan, ſome from Stonington, in Connecticut, and ſome from Weſterly in the government of Rhode-iſland, viz. *William Davis*, *William Davis*, jun. *John Davis*, *Thomas Davis*, *Edward Davis*, *James Davis*, *Joſeph Maxon*, *Thomas Babcock*, *Joſeph Stillman*, and *Joſeph Langothy*.

Remarkables.

The above ten families have, in 44 years, multiplied to 18; and the members, from 21 to 42. (2) In the month of September laſt, one part of this church went, in a body, towards the Ohio: that diviſion conſiſted of 72 ſouls; the remaining families talk of following their brethren, when they ſhall have pitched on a place of reſidence to their ſatisfaction. They talked of the *Kenhawa* when they went away; but if not there, then on ſome other part of mr. Read's land, with whom they have bartered their eſtates, and meeting-houſe, at Squan. (3) This church is wholly calviniſtic, while only a few of the two other are of their mind.

Ministry.

The ſpiritual and almoſt natural father of this church was

Rev.

SQUAN.

It is the name of a river near to which the meeting houſe ſtands, in the townſhip of Shrewſbury, and county of Monmouth, bearing EbN from Philadelphia, at the diſtance of 67 miles: the houſe is 40 feet by 30; built in 1774, on a lot of one acre, the gift of their preſent miniſter; the families about 18; whereof 42 perſons are baptiſed, and in the communion, here celebrated once a quarter: no ſalary; no temporality: the miniſter is, rev. Jacob Davis. The above is the preſent ſtate of Squan, Nov. 18, 1789.

HISTORY

are come to America: his expoſitions of theſe prophecies are curious, becauſe literal: he is alſo publiſhing a monthly magazine; and has publiſhed abundance of ſermons, hymns, &c. It is ſaid of Joſeph Scaliger, that he remembered all he read: mr. Wincheſter's memory approaches towards his. Had this ſurpriſing man's induſtry been equal to his retention, he would now rank with the moſt knowing ones of the age; as it is, he has acquired knowledge of the learned languages. He made himſelf very popular, in the preaching way, this ſide the Atlantic; which popularity reached England, as early as 1781; for in the minutes of the aſſociation, held at Briſtol that year, are theſe words, 'brother Wincheſter is now owned of 'God in a ſurpriſing manner: in three months he bapti-'ſed 239 at Peedee in South-Carolina: a remarkable 'work is begun at Newtown, Brooklime, &c. by means 'of brother Wincheſter: and what makes it more aſto-'niſhing is, that Brooklime is the place of his nativity, &c.' He is now popular in Europe, and his originalities will make him popular every where.

'dren, Martha, William, John, Mary: his se-
'cond wife was Elizabeth Pavior, by whom he
'had Thomas, Joseph, Lydia, Edward, James,
'Elizabeth and William (the first William being
'dead).'—His successor was

Rev. William Davis.

He was the son of said William Davis. Of him I could obtain no more account, than that he died at Squan in 1752, aged 60 years: the reason was that the church book is gone towards the Ohio. His successor is

Rev. Jacob Davis.

He is son of James Davis, and grandson of the first William Davis. He was born at Squan in 1748, and is well spoken of. He is a strict Calvinist, as all his church are. His wife is Mary Davis, by whom he has children, Jacob, Lydia, Samuel, Crander, Mary, Zeby, Smith and Elizabeth; all gone towards the Ohio, with the parents.

A BREVIARY.

Churches of the Sabbatarians in Jersey,	3
Communicants or members - -	249
Families, - -	220
Souls (allowing 5 to a family) about	1100
Ministers, ordained - -	5
Ministers, licentiate - - -	1
Meeting houses - - -	3

Rev. William Davis.

Of him I have obtained the following hiſtorical account. 'He was a native of Wales, and ſent 'to the univerſity of Oxford: but ſoon quitted 'the univerſity to follow the Quakers: he arrived 'with other Quakers, at Philadelphia, in 1684; 'and was one of the eight who (with George 'Keith) broke off from the *Penn*-Quakers in '1691. In 1696, he embraced the ſentiments of 'the Baptiſts, and had the ordinance adminiſtred 'to him by rev. Thomas Killingſworth; and the 'ſame year joined Pennepek. In Feb. 17, 1698, 'he was caſt out of Pennepek for maintaining, '*That the human and divine natures were blended* '*in the perſon of Chriſt; that he was neither God* '*nor man, but of a mixed nature like wine and wa-*'*ter in a glaſs.* In 1700 he embraced the ſenti-'ments of the Sabbatarians by means of rev. Abel 'Noble; and the ſame year publiſhed a book in 'vindication of the above doctrine, entitled, *Je-*'*ſus the crucified man and eternal ſon of God.* Mr. 'Watts (of Pennepek) anſwered the book, and 'entitled it, *Davis diſabled.* In 1711 he went to 'Weſterly, in Rhode-iſland government. In '1745, he quitted Weſterly, and ſettled at Squan, 'and there died the ſame year, in the 82d year of 'his age: before his death he wrote a letter to 'the Weſterly people, wherein he gives them a 'very bad name (forgetting the proverb of the 'bird and his neſt), and printed it.—His firſt wife 'was Elizabeth Briſby, by whom he had chil-'dren

the feaſt of charity; then the church is invited to meet at his houſe (for they have no meeting houſe): and when waſhing feet is over, and the right hand of fellowſhip, and kiſs of charity given, the Lord's ſupper is adminiſtred, with the uſual elements, and ſinging of hymns.

Remarkables.

It is the only *Tunker* church in the Jerſey, and the only church which ſtatedly uſes the 8 chriſtian rites: in Pennſylvania there are 15 *Tunker* churches; in Maryland 7; and in the more ſouthern ſtates 10. (2) Their church government was purely republican, as I obſerved in my firſt volume; but in Maryland (and I ſuppoſe in other ſtates) they have a ſuperintendant, whoſe name is Daniel Leatherman: to him is referred the deciſion of variances among the miniſters, or between the miniſters and people; and as the Tunkers call all their ordained miniſters *biſhops*, it follows that Leatherman holds the rank of *archbiſhop*. (3) The *Tunker* church in Jerſey hath exiſted for 57 years, and hath increaſed from 5 to 46.

Ministry.

The firſt miniſter was rev. John Naas: he was born in Germany, and emigrated hither with the laſt diviſion of the church of Schwartdzenau. I am ſorry I could not come at more of this good man's hiſtory (for theſe people keep no records)

PART III.

Treats of the Tunker Baptiſts.

THE word *Tunker* in German, and the word *Baptiſts* in Greek, and the word *Dippers* in Engliſh, are exactly of the ſame ſignification. The Germans ſound the letter *T* ſoft, like the *D*: hence theſe Baptiſts are called *Dunkers*. Had dr. Douglas attended to this, he would not ſay that they ſhould be called *Dunkards*. The firſt appearance of theſe people in America, was in the fall of 1719, when 20 families arrived in Philadelphia. In 1722, about ten families more arrived. In 1729, other thirty families arrived at the ſame place; which was the laſt diviſion of the *Tunker* church which originated with eight ſouls, at Schwartdzenau in Germany, in 1708. (See my account of them in vol. i. p. 64: or in Morſe, under the word *Tunker*, where the ſame account is tranſcribed.) Among the laſt diviſion were, rev. *John Naas*, *Anthony Deerdorf*, *Jacob More*, *Rudolph Harley*, and *John-Peter Lauſhé*: theſe five perſons, and their families, croſſed the Delaware, in 1733, and ſettled at Amwell, in *Hunterdon* county, about 38 miles NbEhE from Philadelphia. The preſent number of families is 28; whereof 46 perſons are baptiſed and in the communion, here adminiſtred at no ſet time; but as often as a brother finds himſelf diſpoſed to give the

PART IV.

Treats of the Rogerene Baptiſts.

THIS diſtinction of a ſect of Baptiſts took its riſe at New-London, in Connecticut, about the year 1674; for in that year one John Rogers and James Rogers were baptiſed by rev. mr. Crandel: in the ſpring of the year following, another brother was baptiſed; his name was Jonathan: the next year the father and mother and ſiſter were baptiſed by rev. mr. Hiſcox. The moſt forward of the brothers was John; for he took upon him to form the family (and others that he baptiſed) into a church, and to make a creed, and ſettle rules of diſciple: the firſt act of diſcipline was the excommunication of his brother Jonathan for uſing medicine, and refuſing to do things which would bring on him the laſh of the civil magiſtrate. And this John Rogers was not only the founder of the ſect, and the perſon from whom they were called *Rogerenes*, but the hero of the cauſe, in ſuffering, and writing, and defying: I ſay *defying*; for he had not been long at the head of the cauſe before he printed and publiſhed the following proclamation: 'I John Ro-
'gers, a ſervant of Jeſus Chriſt, doth here make
'an open declaration of war againſt the great red
'dragon; and againſt the beaſt to which he gives
'power; and againſt the falſe church which rides

and all his cotemporaries are dead. His ſucceſſor was rev. John Bechleſhammer, who had one Gideon Rouſer to his aſſiſtant. Some of Bechleſhammer's children are alive; but for want of underſtanding their Dutch, and they my Engliſh, nothing could be done in a way of hiſtory.—His ſucceſſors in the miniſtry, but not in the epiſcopate, are, meſſ. William Houſel and Abraham Lauſhé: the firſt was born at Neuvitt in Germany, in 1728; the other in 1732, at Crayfelt in the Pruſſian dominion: the firſt has a wife, but no iſſue: the others wife is Margaret Bechleſhammer, by whom he has children John, Henry, Jacob, Abraham, Ann, and Margaret. The above is the preſent ſtate of the *Tunker* church at Amwell, Feb. 2, 1790.

SYLLABUS.

Churches of the Tunker Baptiſts in Jerſey, -	1
Members, - - - -	46
Families, - - - -	28
Souls (allowing 5 to a family) - -	140
Miniſters, ordained - - -	0
Miniſters, licentiate - - -	2

of them neither liberty nor property, nor whole ſkins.—John Rogers was an author: he publiſhed a commentary on the Revelation; he that hath patience to read it, let him read it: he alſo publiſhed a *Midnight Cry*, a *Narrative of Sufferings*, &c: theſe laſt are of ſome uſe; for out of them have I excerpted ſome ſketches of his hiſtory; and others from Backus. But what troubled John Rogers moſt, was their taking his wife from him, and giving her to a lawyer of the name of Pratt.

One family of theſe Rogerenes were the Colvers, conſiſting of the father, *John Colver*, and his wife *Sarah*, and their children, *Mercy*, *Sarah* (yet alive), *Byah*, *Mary*, *Eſther*, *John*, *Timothy*, *Thomas*, *Nathan*, and *Robert*: theſe increaſed the family by marrying among the *Burrows*, *Tuttles*, *Manns*, *Weirs*, *Waterhouſes*, *Lambs*, *Peckers*, *Salmons*, and *Owens*, which made up the number of 21 ſouls: this large family agreed to quit New-London, and go to Jerſey: this agreement they performed in 1734: the place they pitched upon for reſidence was on the eaſt ſide of Schooly mountain, in Morris county, about 80 miles NNE from Philadelphia. They continued here about three years, and then went in a body to Barnagat in the county of Monmouth: they tarried there about eleven years; and then returned to Morris, and ſettled on the weſt ſide of Schooly, where their poſterity remain to this day.

'upon the beaſt, and againſt the falſe prophets 'who are eſtabliſhed by the dragon and the beaſt; 'and againſt the image of the beaſt: and alſo a 'proclamation of deriſion againſt the ſword of the 'devil's ſpirit, which is priſons, ſtocks, whips, 'fines, and revilings, all which is to defend the 'doctrines of devils.'—His theory relative to baptiſm and the Lord's ſupper, is ſcriptural; for the Rogerenes baptiſe by immerſing profeſſed penitents and believers; the Lord's ſupper they adminiſter in the evening, with its ancient appendages. Some other articles of Rogers's creed are orthodox. The peculiarities of it are (1) 'All days 'are alike ſince the death of Chriſt: (2) No me-'dicines are to be uſed, nor doctors nor ſurgeons 'employed: (3) No grace at meals: (4) All 'prayers to be mental, and not vocal, except 'when the ſpirit of prayer compels to the uſe of 'voice: (5) All unſcriptural parts of religious 'worſhip are idols: (6) All good chriſtians 'ſhould exert themſelves againſt idols, &c.'—Among theſe idols they placed the firſt day of the week, infant baptiſm, &c. The firſt day ſabbath they called the *New-England idol*: the methods they took to demoliſh this idol were—they would be at work near meeting houſes, and in the ways to meeting houſes; and take work into meeting houſes, the women knitting, and the men whittling and making ſplits for baſkets, and every now and then contradicting the preachers: this was ſeeking perſecution: and they had plenty of it; inſomuch that the New-Englanders left ſome of

POSTSCRIPT.

THE preface to this volume 'adviſes the pur-'chaſers not to bind their books, becauſe four 'other little volumes will be added in due time; 'and becauſe the five may be bound nearly as 'cheap as one:' which volumes (with this) will compriſe the hiſtory of the Baptiſts in the five middle ſtates. The hiſtory of them in Delaware ſtate is obtained already; and will be ſent to the preſs as ſoon as a ſufficient number of ſubſcribers offer: the author cannot expect to ſee it printed, becauſe of an *aſthma* and *atrophy*, which hurry him out of the world; therefore he will leave the manuſcript in ſuch hands as will do juſtice to it and the public: the price will be about a quarter of a dollar.—It is preſumed that dr. Jones, of Pennepek, will ſoon make a tour through New-York, to gather materials towards a hiſtory of the Baptiſts in that ſtate; and perhaps thro' Maryland and Pennſylvania: if not, ſome other public ſpirited perſon will do it, as a taſte for hiſtory and other refinements hath ariſen to ſome height, even among the American Baptiſts.

There is an error in p. 31, which may be corrected by reading *Dividing-creek* inſtead of *Diving-creek*.

A Liſt

Remarkables.

The Rogerenes (often called *Colverites*) have been in Jerſey for 56 years; and have decreaſed (as a ſociety) from 21 to 2 old perſons, viz. Thomas Colver and Sarah Mann. I might therefore have ſpared myſelf ſome trouble, had it not been for the promiſe I made in my title page. (2) The poſterity of John Colver are yet numerous in Morris county; and are, moſt of them, become reputable members of other religious ſocieties. (3) I do not find that the Rogerenes have ſuffered by fines and corporal puniſhment in Jerſey, more than once; and that was for diſturbing a preſbyterian congregation at Baſkingridge: in other places they have been taken out of meeting houſes (with much pleaſantry) and ſhut up in ſtables, penfolds (and once in a hogpen) till worſhip was over. (4) Paul ſpeaks of ſome people, *who pleaſed not God, and were contrary to all men*; it were uncharitable to apply this to the Rogerenes; but facts, for a courſe of 116 years, look too much like being *contrary to all men*: and as for the ſpirit that actuated them, it was as different from the meek and humble ſpirit of Jeſus, as any two things could be.—It is ſurpriſing how principles, or education or cuſtom, or ſomething, will make people differ from others ſo greatly, that it is hard to think they are of the ſame common nature, or are the work of the ſame Maker. Had the Rogerenes lived in the time of the Cynics, they would have been ranked with them.

FINIS.

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Davis William	142	*Rogers Nathan*	133
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Sutton

A Liſt of Subſcribers.

Rev. Burgis Alliſon, A. M. principal of Bordentown academy, 50 copies.

Rev. mr. Iſaac Backus, Middleborough, ſtate of Maſſachuſetts, 22 copies.

Mr. Nicholas Brown, Providence, Rhode-Iſland, 22 copies.

Rev. mr. Richard Furman, Charleſton, S. Carolina, 50 copies.

Rev. Oliver Hart, A. M. Hopewell, New-Jerſey, 50 copies.

Rev. William Rogers, D. D. profeſſor of Engliſh and belles letters, univerſity of Pennſylvania, 50 copies.

Rev. William Vanhorn, A. M. Scotchplains, New-Jerſey, 50 copies.

There is beſides a very reſpectable number of ſubſcribers for ſingle, and ſo on to half a dozen copies, whoſe names I have not; and therefore cannot place them in my liſt of liberal perſonages. It is expected that a conſiderable number will be called for from Europe, as a ſubſcription has been opened (without my knowledge) in four parts of England. Nevertheleſs, I believe ſome copies of the 500 will remain unengaged: if ſo, they may be had at mr. Dobſon's, at the ſtone houſe in Second-ſtreet, Philadelphia; price one third of a dollar.

The following paragraph ought to ſtand in mr. Cox's hiſtory, p. 60.

'—He has baptiſed upwards of 300 in 18 'years, and ſome of uncommon deſcription; par- 'ticularly a good woman who had been long af- 'flicted with a diſorder incident to child-bearing, 'viz. *prolapſus uteri*: when ſhe was diſſuaded 'from her purpoſe, ſhe replied, *I will follow my 'Lord to the water, and if I periſh I periſh*: when 'ſhe came out of the water, the ſiſters aſked her 'ſome queſtions, whom ſhe anſwered aloud, '*Well! quite well in body and ſoul!* May not this 'be a hint that cold bathing will do more in that 'grievous diſorder, than medicines, peſſaries, &c?'

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The

By enquiring of dr. Rogers, and the rev. mr. Uſtick, in Philadelphia, the following valuable books may be obtained.

Dr. Gill's Sermons and Tracts, in three quarto volumes.

Booth's Pædobaptiſm examined, in 2 volumes.

Reign of Grace, in one vol.

Rippon's choice Selection of Hymns; the lateſt London edition.

The Baptiſt annual Regiſter; and

Hart's Thankſgiving and Aſſociation Sermons.

The Landing in Georg: Jan. 15 1733

Georgia

Some few of the first settlers in this province were of the baptist denomination[x]; but those few were so scattered through the several settlements (now called parishes) that no society of them met for worship till the year 1769. In the fall of that year about 10 families of the seventh-day baptists arrived[x] from Prince-william in Virginia, and settled, encamped for a while near a little river called by the Indians Tuchasohiz not far from the place where it empties itself into the Savannah, within the bounds of St Mathew's parish: their precher was one Richard Gregory; but he dying soon, Robert Kirkland succeeded him, who had one Johnn Clayton to his assistant. Few years after this society broke up and they who remained, returned to Edisto in Carolina: the principal persons were the said Gregory, three of the Kirklands, Philip Fin, said John Clayton, Thomas Lovelace, Hugh Kennedy, Jonathan Woodson, ~~Caleb Howell~~, and one Williams. This fraternity had all things in common, and got their livelihood chiefly by gathering honey and beeswax, and hunting deer and beasts of fur. Two things contributed much to their dissolution ~~of the society~~ and causing the remains to quit the province: the one was sickness; the other was, a malignity which their neighbours had conceived to them on account of their working on Sundays and the

ments (as they imagined) which befel them while working ~~on said days~~, particularly a hollow tree falling and killing two horses while their owners were taking honey out of it; also a young man being killed (with the jirk of a plough while planting indian corn on Sunday, and on another Sounday one or two being struck dead with thunder as they were hunting &c. Under the influence of said malignity their neighbours sought opportunities to hurt them as enemies of God; and hearing one of their preachers (Clayton) advancing in his sermon "that he who kept a concubine could be no christian though the keeper were a king "and the concubine a countess". This was construed an unchristianising of king George the second; and the preacher fined one mark

In the year Jul 19 1757 Mr Nichlas Bedgegood of the Orphan house embraced the sentiments of the firstday baptists and had the ordinance administred to him by Rev. Oliver Hart of Charlstown. Afterwards (in May 1763) messieurs Dupree, Dixon, Stirk (and two women Mrs Stirk & Mr. Polhil) of the said Orphan-house, were baptized by Mr Bedgegood and had the Lords supper administre to them; but ~~he leaving the~~ [illegible], Mr Dupree dying, Mr Stirk settling up in the country and Mr Dixon going to England, dissipated the prospect of raising a society near the Orphan-house, and so relieved Mr Whitefield of some fears. Neverthelefs Mr Stirk set up a meeting at his own house, and at the houle of the widow Anne Bell in Tuckusokin, and not only exhorted him

self but encouraged Rev. mefs. Oliver Hart, Francis Pelot & others to preach in the neighbourhood. The consequence of which was that many became serious and some were baptized ~~via John Williams and~~. This induced them to propose building a place of worship, which they effected in 1769; the house is 26 feet by 20, and stands on a lot of three acres, the gift of John Hall, in the parish of St Mathew, 39 miles N from Savannah, and 864 miles SSW from Philadelphia. The living is reputed worth £40 a year to the present minister.

Mr Edmund Botsford

He was born at Woaburn in Bedfordshire, Nov. 1. 1745; arrived in Charlstown Jan. 28. 1766 where he had his education; baptized Mar. 13. 1767; licenced in the church of Charlstown Feb. 24 1770; and settled at Tuchaseking in the month of July 1770. His ~~successor~~ predecefsor was

Mr. Benjamin Stirk

He was a native of Leeds in Yorkshire and bred an Independent. Came to Georgia by way of Charlstown in the year 1760, and served the Orphan house faithfully for about 9 year without fee or reward. He embraced the priciples of the Baptists Apr. 18, 1763, and had the ordinance administred to him at said Orphan house by Rev. Nicholas Bedgefood. Licenfed in Charlstown May 23, 1769 and preached at Tuchaseking to his death which came to pafs Aug. 14. 1770 in the 54th year of his age, and buried at the Orphan-house – He had been twice married but had no issue

Joseph Rees
Ben ~~Wm~~ Mashall (ol. Bar)
Thos. Norris
Solomon Thompson
Mr Reeves
Saunders Walker near 2 settlements

by either. His charater, judgement and fortune were such that he was intrusted with a commilsion of the peace; and as to the christian and preacher he was sincere and useful, and a zealous promoter of the interest in this province as well as of the baptist college in Rhode-Island government

At Little Kioka is a meetinghouse erected in 1771 Dan. Marshall

At little River in the Quaker settlement is a meeting house 24 by 20 built in 1771. the preacher —— Reeves

At Briars creek is a society the preacher Sol. Thompson

X and 861 miles SSW from Philadelphia